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His instructions to missionaries are full of the wisdom of experience. —"Endeavour to get a knowledge of the world and of men; and in order thereto, you will have to take greater pains than in learning philosophy and divinity. This science is not to be learned from ancient manuscripts or printed books, it is in living books, and the conversation of knowing men, that you must study it. With it you shall do more good than if you dealt amongst the people in preaching all the arguments of the doctors, and all the subtilty of the schools. In your sermons affect not to make a shew of much learning, or of a happy memory, by citing many passages of ancient authors. Employ the best part of your sermons in a lively description of the interior state of wordly souls. Set before their eyes, and let them see as in a glass, their own disquiets, their little cunnings, their trifling projects, and their vain hopes. A man rarely fails of an attentive audience, when the immediate interest of the hearer is the subject of the discourse. Those things which are above the level of the world, only make a noise, and signify nothing. It is necessary to represent men to themselves, if you will gain them. But, in order well to express what passes in the bottom of their hearts, you must first understand them well; and in order to that, you must know their conversation, you must watch them narrowly, and fathom all their depths. Study, then, those living books, and assure yourself that you shall draw out of them the means of turning sinners from the error of their ways. On the whole, you will come to see that the duty of a preacher is to sound the bottom of human hearts, to have an excellent knowledge of the world, to make a faithful picture of man, that every one may know it for his own."

In Fucheo, no day of rest ever rose; nor night of healthful repose came down. "If I were so ill dis-

posed," he said, "it would be impossible for me to pamper up my body with delicate fare." Saint Bruno himself might have dined with him, and been edified: but wo to the hungry or luxurious man who sat down at his table!

Vain were the persuasions and entreaties of those who loved him, and saw the sudden paleness overspread his cheek, and the lustre pass from his brilliant eye. He suffered from excessive pains of the head, which compelled him to pause in his walks and journeys, when he would sit down by the road-side, or beneath a tree. Even on his fine constitution, hardships and fastings had made sad inroads: he sometimes lay on his mat in an agony, of which he rarely complained. The disastrous journey to Miaco now made itself felt, and he sunk into a languishing fever. "Nevertheless, after a little interruption, he held on his way without discouragement." "For myself," he says, "I am verily persuaded, that they who love the cross of the Lord, live happy in the midst of sufferings. For can there be a more cruel death, than to live without Jesus Christ, after once we have tasted of him? Is anything more hard than to abandon him, that we may satisfy our own inclinations? Believe me, there is no cross to be compared to them. O my God! help me to search thee in the spirit of truth!" Solitude was indescribably dear to him: not the solitude of the cell, but of nature. The sandy shore, even the dreariest, was his favourite resort, as if the boundless scene of waters and the overhanging precipices suited the vast and restless character of his thoughts: here he would wander for hours, in the storm as well as in the calm, lost in meditation. In his voyages he continued earnestly in prayer from midnight even to sunrising, and that so regularly, as to render it almost a proverb amongst the seamen, "that nothing was to be feared in the night, because Francis watched the vessel, and the tempests would not trouble them, while he held conversation with God." His incessant wanderings had familiarized him to every aspect of the deep; and it was remarked by his friends, that his faith was strongest, his spirit most buoyant, when the danger was extreme. To the gloomy cavern, and lone retreat amid the rocks, where the foot of others seldom came—he often retired, to seek that communion with Heaven, "by which his soul was transported, as it were, out of itself, and so intimately united to our Lord that it is no wonder all other delights were poor. On many occasions he was observed, on the sandy walks by the sea-shore, so excited by an inward ardour of charity, that he seemed to think the waves a barrier to his great designs. His face was deeply flushed, and, not being able to endure the emotion, he was constrained to give himself air by opening the garment next to his breast. These minute circumstances afford an insight into the spirit and temperament of men.

While many a desert and many a sea divided him from his Indian churches, he wrote to the ministers he had set over them, "I comfort myself with thinking, that the sins with which you daily upbraid your own consciences produce in you an extreme horror of arrogance. Beware, especially, lest the good opinion which men have conceived of you do not give you too much pleasure; for so sweet a contemplation is apt to make us negligent, and that negligence, as it were by a kind of enchantment, destroys the humility of our hearts, and introduces pride instead of it. Take heed of yourselves, my dearest brethren; many ministers of the gospel, who have opened the way of heaven to other men, are

tormented in hell, for want of true humility, and for being carried away with a vain opinion of themselves. On the contrary, there is not to be found in hell one single soul which was sincerely humble. I commend you to yourselves; a mysterious yet excellent study. Seriously think how many things God leaves undone, because you are wanting to him in fidelity. How shall you excel in great occasions, if you do not begin to excel in less? when the former arrive, and you are at the mercy of brutal natures, of all the barbarity of the ocean with its tempests, of the devil with his evil angels, then, if you have a noble confidence in God, you can never degenerate into weakness; but this confidence is the fruit of experience and faithfulness. How exquisite is the memory of the favours God has done us!"

During the hot season, excursions into the country from the sultry streets to the shelters of the woods were delightful, and, the neighbourhood being very populous, Xavier often took his only exercise of walking. The roads were crowded with passengers, for whose refreshment there was an abundance of small inns, cooks' shops, and pastry cooks, along the road; even in the midst of forests and on the tops of mountains these houses were to be found, each with a garden and orchard behind the house, which is seen from the road or street through a lofty passage. Behind some of them was a stream, falling from a natural or artificial hill, on whose banks refreshments were brought to the passengers, and, among these, hot tea is always to be had. The love of flowers is in the Japanese a national passion; an immense flower-pot, in which the flowering-branches of various trees are tastefully disposed, stands frequently in the open window of the tavern, to tempt the weary. The flowers of plants, however beautiful, are thought too common to be placed alone, and sometimes a couple of young girls, well dressed, stand also at the door, beneath the shadow of the tree, to invite people to the inn. The eatables, cakes, &c., are stuck to skewers of bamboos, as in the Turkish cities and villages, so that they may be taken by the passenger from without. There is no animal food, but plenty of snails, oysters, and fish, with various roots, vegetables and fruits. Rows of fir-trees extend on each side of many of the roads, and tea-booths are set up beneath their branches, and in the fields. The love of flowers, for which this people have an exquisite and universal taste serves to whet the appetite and allure the eye, just as a fine ham or a sirloin of beef would in England: the pilgrim, the trader, the weary man, feast their looks, first on the great flower-vases in the open windows, admire their beauties taste their perfume, and then think about their meal. The missionary could take his only indulgence of a cup of tea at a cheap rate in the wood or the highway, while probably his companions looked at times with a more desiring eye on the viands: it is not said who carried the purse, which was indeed a circumstance of little moment, if he often exercised a power like the following: "Jerome Fernandez was taken, with his ship and all his wealth, by the Malabar pirates, who were equally covetous and cruel. He threw himself into the sea, and swam to the shore near the coast of Maliapor. Meeting there with Francis, he related his misfortune, and begged an alms. The latter was sorry, being so poor himself, yet he put his hand into his pocket, but, finding nothing, he turned to Fernandez, and said, 'Have courage, Heaven will provide for you.' After

which, walking forward some paces, he once more put his hands into his pockets, and pulled out fifty pieces of gold: 'Make use of it,' he said, 'but speak not of it.' The surprise and joy of Fernandez were so great, that he published it in all places."

The gardens and shady places were favourite resorts of the people, who sat or moved about in groups, smoking, and sipping tea; but the Japanese have not the Oriental love of silence or solitude, but are, on the contrary, a bustling, social, mercurial people, fond of their own voices. It is said that "all in general proposed their doubts, and disputed with so much vehemence, that most of them were out of breath."

The attachment of Xavier to his "*Order*" increased with his years, and he exulted in its prosperity. "Never forget," he says to one of the missionaries, "that you are a member of it: by the voluntary obedience you have vowed to our father Ignatius, I entreat that there be no misunderstanding, nor even coldness among you." The following letter to the fathers at Rome, in a style and feeling often flowing from his pen. "In the height of the tempest, I took my intercessors with God the living persons of our Society, and joined to these all Christians, that I might be assisted with the merits of the holy Catholic church, whose prayers are heard in heaven, though her habitation be on earth. Afterwards I addressed myself to the dead, and particularly to Pierre le Fevre, to appease the wrath of God. I went through all the orders of the angels and the saints, and invoked them all. But to the end that I might the more easily obtain the pardon of my innumerable sins, I desired for my protectress and patroness, the most holy Mother of God and Queen of heaven, who without difficulty obtains from her beloved Son whatsoever she requests. In conclusion, I reposed all my hope in the infinite merits of our Redeemer. The prayers and sacrifices of the Society, both such as labour here on earth and such as enjoy the fruits of their labour in the heavens, have helped to comfort and deliver me in my perils and sufferings. If I ever forget thee, O Society of Jesus, let my right hand be unprofitable to me, and may I even forget the use of it! I pray our Lord Jesus Christ who has blessed us in the course of this life, to reunite us in eternity, in the company of saints who behold him in his glory."

The following is the prayer which he composed in Latin, and daily put up at the altar, "O eternal God, creator of all things, mercifully remember that the souls of infidels are the work of thy hands, and that they are created in thy resemblance. Behold, O Lord, how hell is filled with them, to the dishonour of thy name! Remember that Jesus Christ, thy Son, for their salvation suffered a most cruel death: permit not, I beseech thee, that he should be despised by those idolaters. Vouchsafe to be propitiated by the prayers of the church, thy most holy spouse, and call to mind thy own compassion. Forget, O Lord, their infidelity, and work in such manner, that at length they may acknowledge for their God, our Saviour Jesus Christ, whom thou hast sent into the world, and who is our salvation, our life, our resurrection; by whom we have been redeemed from hell; and to whom be all glory now and ever more!"

Purgatory is often mentioned in his addresses to the heathen; in his instructions to Barzœus, at Ormuz, he says, "You shall walk the streets every night, and recommend the souls of the dead to the prayers of

the living. You shall also desire their prayers to God for such as are in mortal sin, that they may obtain the grace of coming out of so deplorable a condition. Frequently visit the poor in the hospitals, exhort them to confess themselves, and to communicate; giving them to understand, that Confession is the remedy for past sins, and the Communion a preservative against relapses. Be careful of their wants; watch over the distressed. Visit the prisoners; among that sort of people there are few to be found who ever make an exact confession. Labour with the judges for their enlargement; provide for their necessities. Oh! pity, and have mercy on those whom all others abandon." "Has not our Lord purchased all the nations of the earth as his inheritance? Is there an individual excluded from the offers of his love—how then can any people be? God himself has filled us with the assurance of his mercy; we doubt not his power: what cause of distrust or fear is it possible for us to have? Certain it is, our only apprehension ought to be that of offending him. It is because I can do nothing of myself, that I have the better hopes of the heathen. I can do all things through Him who strengtheneth me, and from whom proceeds the strength of those who labour in the gospel. My hopes are incomparably high. Yet I cannot tell you how much I stand obliged to the Japanese, among whom God has given me clearly to understand the infinite number of my sins; for till that time, I was so little collected, and had so far wandered out of myself, that I had not discovered, in the bottom of my heart, an abyss of imperfections and failings. It was not till my labours and sufferings in Japan, that I understood, by my own experience, how necessary it is to have One who may watch over me and govern me."

An illustrious descent, the favour and love of princes, a vast spiritual sway, do not often conduce to an enduring humility; yet this was the beauty of Xavier's soul. His lip did not tell it, nor did his looks declare it, but it was manifest in the whole tenor of his life. His own expressions make other words poor: "Every moment bears with it the fancies of vanity, and the private whisperings of the devil of pride. Some spirits will walk alone, and dream of palaces, of beauty, of excellent orations, full theatres, and loud praises, and will thus spend an hour in those imaginative pleasures, which are as rich odours on the passing breeze. Others build a lowlier temple, and a more lasting one, whence they look proudly, even from the dust, on their fellow-men. Alas! though it be good always to think meanly of ourselves, it is but seldom safe to speak it. Some Christians err greatly, though sincerely, in this respect. Is not chastity the beautiful ornament of woman? yet if she speaks or boasts of it, how much of its charm is lost! Is not humility the pure and golden grace of the soul; yet do not publish it. Be assured the precious gifts of God may not often be trusted to the lips, save to the friend of our bosom, or the lover of our soul. And those circumstances and considerations which determine your thoughts cannot be known to others as to yourself."

The hour was welcome, though usually far in the night, when he could meet De Gama and Pereyra, with other European gentlemen, and talk of their welfare, of Italy and his native land, so dear to the bosom of every Spaniard. Did not memory wake, even in Japan? He should yet see Spain again: Ignatius had written, earnestly requesting his return, that they might hear from his own lips the details of his mission,

and consult together for its future welfare. Nine years had fled since he left her shores. Oh! when had time been so fraught with high and useful events? The sails of his friends were even now unfurling for Europe, and they besought him to depart. Magdalen, his only and beautiful sister, whose prayers were often day and night to God for his success, slept in the burial-place of St. Clare, and the nuns lamented for their loved abbess, who sank untimely to the grave. Xavier wept for her amidst the wilds of India. One lonely voice still rose in the castle of Xavier; one step halting to the tomb, still feebly passed through the halls where he once listened to the tales of chivalry and the minstrel song; the mild uncomplaining face, the pleading eye that blessed while it sorrowed, the furrowed cheek oft raised in silent prayer, the ineffable smile—it was his mother!

During his residence in Fucheo, Xavier had several interviews with the king; whom he implored "no longer to continue bewildered and wandering in the disorders of his life." "My prayers," continued he, "shall never cease for your conversion. I wish it with an unimaginable ardour: wheresoever I shall be, the most happy news that can be told me, is to hear that the king of Fucheo lives according to the maxims of Christianity." The young monarch was deeply moved; he took Xavier by the hand and wept, but the latter refused him the rite of baptism till his life was reclaimed from open sin. "It was not till after some succeeding years, that, having made more serious reflections on the admonitions of Xavier, he reformed his life altogether, and received baptism."

The priesthood made a last and desperate plot for his destruction, which was foiled at the very crisis by his firmness. The Portuguese fled on board their ships from the fury of the idolatrous part of the people, whom the bonzas had inflamed for their purpose. Edward De Gama sought his friend every where, and at last found him in a poor dwelling, with a small band of his most zealous converts, calmly awaiting his fate. De Gama implored him to embark, as the priesthood, who were for the moment uppermost, thirsted for his blood. "Edward," he said, "I am unworthy of the favour of martyrdom: yet I will not render myself more unworthy of it, which assuredly I should if I embarked with you. For, what scandal should I give to my new converts by flying hence! Might they not take occasion from it, to violate their promises to God, when they should see me wanting to the duties of my ministry? I will guard my flock, and die with them for the sake of the God of all mercies, who has redeemed me at the price of his own life. Ought not I to seal my love to him by my blood, and to publish, by my death, that all men are bound to be faithful to Him who suffered for them on the cross?" This generous answer so touched De Gama, that he hastened to the merchants at Figen, three miles distant, and then on board ship. All of them, soldiers, sailors, and merchants, marched in a body into Fucheo, and, by their numbers and resolute countenance, broke all the measures of the bonzas. The king, incensed at the sudden insurrection, appointed a public disputation in the palace between Xavier and the champion of the priests; Facarandono, whom they had brought from a great distance, and who was aided by six others. The conference lasted six days, and was skilfully supported on both sides. The arguments of the Japanese were full of talent and ingenuity, but the victory leaned to the side of the Christian, who was aided, towards the

conclusion of the debate, by the anger of his opponents, and their disagreement with each other. The following morning, the king going out of his palace, with many attendants, to walk in the town, according to his custom, sent to Xavier, to desire him to come to his gardens, where they walked some time; and he then conducted him to the palace, amidst the acclamations of the Christians. In the great hall the bonzas were waiting to renew the dispute, which continued the greater part of the day, and ended in their discomfiture. Xavier was startled by a few of their arguments: "Either God," they said, "foresaw that Lucifer and his accomplices would revolt and be damned eternally, or he foresaw it not. If he had no foresight of it, his prescience did not extend so far as you would have us to believe; but if he foresaw it, the consequence is still worse, since he did not hinder their revolt, and thereby prevent their damnation. Your God, being, as you say, the fountain of all goodness, must now be acknowledged by you as the original cause of so much evil. Thus you are forced to confess either ignorance or malice in your God." Surprised to hear the bonzas reasoning like the schoolmen, he turned to De Gama, who was by his side, "See," he said softly in Portuguese, "how the devil has sharpened the wit of these his advocates." "If our evil be as ancient as the world," said another bonza, why did God let so many ages pass away without giving it a remedy? Why did he not descend from heaven, to redeem human kind, by his death and sufferings, as soon as ever man was guilty? To what degree did these first men sin, to become unworthy of such a favour? And what has been the merit of their descendants, that they should be more favourably treated than their predecessors?" He had reason to say that the Japanese were a people of lively understanding and much reflection, and they were also a "liberal and reasonable nation;" had they been as cold and subtle as the Hindoo, the mission would not thus have prospered.

The next morning he went to take his leave of the king, and he sailed the same evening with a favourable wind, from a country that was engraven on his heart forever. This was in the month of November, 1551. During the voyage, he had frequent conversations with Pereyra, as to the possibility of entering China. Once more upon the waters, the memory of country and home faded before the brilliant anticipation of the future. On his arrival in Malacca, the joy of the people was very great: they ran in crowds to the shore, and on the way to the house of the Society, pointing to the ruins of their homes, said, "that if he had not left them, they should have been preserved from the fury of the war." He visited the old governor, Don Pedro de Silva, and the new one who succeeeed him, Alvarez de Atayda, and communicated to them his design of an embassy to China, as advantageous to the crown of Portugal, and for the interests of Christianity. Xavier shrank from the prodigious expense: but Pereyra, "who under the garb of a merchant, had the heart of an emperor, made offer of his ship and all his goods, to promote the enterprise. The former accepted the offer in a transport of joy. Embarking with his Japanese, in a vessel bound for Goa, he arrived there in the beginning of February, furnished by Pereyra with thirty thousand crowns, towards the intended voyage to China. The fathers at Goa came to listen to his relation concerning the Church in Japan, and a great number of missionaries, from various stations, were gathered to meet him;

some came by chance, others by his direction. Ormuz had changed its aspect under the care of Gaspar Barzæus: on the coasts of Fishery the church prospered greatly; although Antonio Criminal, the Superior had been massacred by the Badages. In Cochen, in Meliapor, in the Moluccas, Ternate, and even in the isles Del Moro, the gospel flourished. In the city of Goa, the reformation, begun by Francis, was now established. The viceroy of the Indies had orders from the king of Portugal to defray the charges of the missionaries in all their voyages: and many colleges were to be founded, which, together with the seminaries in the Indies, were to be put into the hands of the "Society." The intelligence on every side was full of interest and satisfaction.

Xavier, encouraged by these instances of Divine favour, bent all his thoughts towards China, and, at his entreaty, the viceroy bestowed on Pereyra the office of ambassador; to whom he gave the means of furnishing presents for the emperor of China; but the most magnificent of these presents were made at the expense of Pereyra, who prepared cloth of gold, ornaments of brocade for an altar, pictures of devotion in rich frames, made by some of the first artists in Italy, with copes and other costly church array. Xavier was at this time completely occupied; for the ambassador of the king of Fucheo had come with him to Goa, to request, in his master's name, that some evangelical preachers might be sent to instruct the people. He invested Barzæus, of whom he had the highest opinion, with some of his own offices, and in a full assembly he constituted him rector of his college, and vice-provincial of the Indies. He chose three ecclesiastics for his companions, and, having written a letter to the king of Portugal, to Ignatius, and to Spain, he assembled the fathers the students, and the pastors by night, and gave his last instructions, "and, weeping over them, recommended constancy, with unfeigned humility, which was to have for its foundation, a true knowledge of themselves." The hour, the scene, in the magnificent Church of Goa; the deep silence and the emotion of the auditory, as they listened to the voice they were never more to hear; the light of the many lamps, falling on tomb and pillar; the pale and excited faces uplifted to his own, as they kneeled around him, and he blessed them,—altogether made this last farewell sadly impressive. The church was his favorite retreat, and every day he spent two hours before the altar in prayer; yet a little while, and he should be there again but not as now! Covered with the dark pall, the restless frame would be hushed at last, and the panting spirit beat no more.

The success of a great mind ever subjugates those of others: On the eve of the voyage to Japan, every hand was raised, and every tongue was loud against it: but now, the more perilous and distant journey to China was regarded by all with admiration, and all longed to partake of it. A few weeks only in Goa, and his sail is again unfurled; even his loved Japan tempts him no more: his soul required a new country yet more dangerous, distant, and hostile to the faith. Vast as the enterprise seemed to others, China was to be but the passage to greater victories; let her idols fall, let her princes bow, and then his rapid step would move onward, till Christ should be Lord of all. This very year he wrote, "that when once the empire of China and that of Tartary were subdued to the sceptre of Jesus Christ, he proposed to return into Europe by the north, that he might preach there also; that after this, he designed to

go over into Africa, or to return into Asia, in quest of new kingdoms where he might preach the gospel."

Had not heaven heard and granted his prayer, even to overflowing? But a few years previous, India was his ambition: India was given to him. He did not rest beneath the shadow of her vine and fig-tree, but made her a highway to other nations. Isle after isle fell before him; and then Japan was granted, over whose mighty fold he should have watched as doth a shepherd over his flock, and thought a whole life not enough for her care. Yet how soon his soul was satisfied with her fatness, of which it had tasted but a portion!—with her hidden treasures, of which the half had not been told him! There were vast interior provinces, and innumerable souls, that knew him not: the cities of Jeddo and Meaco, like Nineveh and Babylon of old, were full of riches and of guilt. He next seeks China, whose people were less noble and less worthy.

Perhaps, in the depths of his mind amidst the solitude of the Pyrenees, he contemplated the dim yet lofty future. After the success of his ambition in Paris, Ignatius could alone succeed in leading his spirit from the world, by placing before it, not the peace and consolation of religion, but its mighty recompense—its eternal crown. He went forth with the sole heritage of the mind—not engrossed with the excitements of study, research, literature, fame, such as he had once loved; but simply with the vast designs, the absorbing passion of his mission. Was it not natural that these designs should become yet vaster, even from accomplishment—that this passion should grow more insatiate from success? His ever-heaving, yet magnificent mind, still desired an enterprise more difficult than the last—a region in the figurative words, "which the vulture's eye hath not seen." It seemed to be thus, even with his piety: his devotion was often rapture—his contemplations seemed to rise, as on the wing of the seraph: with his lamp burning, and his staff in his hand, still following on, "he panted after God, as the hart panteth after the water-brooks."

The fine vessel of Pereyra was named the Santa Cruz, and arrived safely at Malacca. Alvarez de Atayda, the governor of that place, had approved the enterprise, when first opened to him by Xavier, and had been directed by the viceroy of the Indies to forward it by every aid that was in his power. But Alvarez had a grudge to Pereyra, who, the year before, had refused to lend him ten thousand crowns, and could not endure that he should now be sent ambassador to the greatest country in the East. He sought all occasions to cross the voyage, though Xavier had done him several good offices with the viceroy. He seized the Santa Cruz, and sent soldiers to take away the rudder, and deliver it into his own hands. After some time, proceeding to further outrages, he took entire possession of the vessel, placing in her a captain and mariners, to go and trade at Sancian. The ruin of Pereyra, the destruction of the embassy to China, weighed heavily on his friend, who had tried persuasion and menaces with Alvarez to no avail. He wrote to the king of Portugal and the viceroy, whose interference would in time redress his wrongs. But time! how could he trifle with its power?—or how account for wasted days, and hours, and moments, when its voice was ever in his ears, like the trump of an angel?

He resolved to go in the Santa Cruz to the island of Sancian, whence he might possibly get over to the continent, and thence to Canton. There fell a calm of fourteen days in the passage; but on the twenty-

third day the isle of Sancian was in sight, wild and barren. Antonio, a Chinese, and a young Indian from Goa, were his only attendants. A merchant offered, for a handsome reward, to take Xavier into his bark by night, and land him on some part of the coast of China, where no houses were in view, and even engaged to conduct him afterwards, by stealth, to the gates of Canton. He promised the reward, though he saw the uncertainty of the attempt, and prepared to depart, for his only wish was to be set down at the gates of Canton. The Portuguese on board the Santa Cruz, in order to please D'Atayda, the governor of Malacca, to whom the ship now belonged, crossed his designs; and through their neglect and unkindness he was reduced to a want of all necessaries of life, and had scarcely wherewith to sustain nature. The other vessels departed, and by them he wrote to Pereyra and to Ignatius. "They are my offences which have ruined your fortunes, Pereyra; I have caused you to lose all your expenses for the embassy to China. As for the governor, who has broken our voyage, I pity him, and forgive him. Almighty God abundantly reward you, since I am not able of myself to do it: if our intentions had not been right, I should be yet more afflicted than I am. I beg all those of our Society in the Indies, to desire of Heaven every blessing on your head. For what remains, if I compass my entrance into China, and if the gospel enter with me,—you shall have the merit of it in the sight of God, and the glory in the sight of men." The Chinese merchant deceived his hopes; and the interpreter, at the instigation of others broke his engagement. He would have braved these ills, but there came an enemy, whose aid even D'Atayda had not hoped for. Xavier was just recovered from a violent fever, that had lasted fifteen days, and, struggling with his weakness, he still "took his walk along the shore of Sancian, that looked toward that far and desired country;" but his step was slow and feeble: no more should mountain and plain disappear, as heretofore, beneath it. A second fever seized on him on the 20th of November; from that moment he saw that all was over. He retired into the vessel, which was the common hospital of the sick; but, unable to endure the tossing of the waves, he requested that he might be set on shore again. He was landed, and left upon the sands, exposed to the inclemency of the season, and the blasts of a piercing north wind, which then arose. Thus he lay some hours, when a sailor, by name Alvarez, caused him to be carried into a shed he had reared, which was little better than the naked shore, being open on every side, with a sail, supported by a few poles, for its roof. A surgeon came from the ship and bled him, but so unskilfully, that the nerves were injured, and Xavier fell into convulsions: blood was drawn a second time, and this was followed by a dreadful sickness. A few almonds, which the captain of the vessel sent him out of Charity, was his only nourishment:—the fever increased; in this state he passed three days and nights.

There was abundance and even luxury, on board the Santa Cruz—he desired them not. The few almonds (all they gave) were sufficient for his need; but he felt that ingratitude is more cruel than the grave! Often in Malacca, and during the voyage, he had ministered to their wants, loosed their bonds, and wiped away their tears; but now no one had mercy on him, no one watched the unutterable anguish in which life ebbed away. The shore was desolate, the sun fell fiercely on him during part of the day, and at night

the north-wind swept over his bed of sand, "even through the bones and marrow." The favourite of princes, the palace gates had opened at his coming: where were the kings of Fucheo, of Saxuma,—the nobles who loved to walk by his side? They looked for his return, believing that all things were possible to him. His loved Japan was no longer in his thoughts: he spoke not of his mission. Lifting his eyes to heaven he sought communion with his God, and he did not seek in vain—by the intenseness of their expression, it was evident that all was light within. In his brief and fevered slumber, his lips moved often: he pressed the crucifix to his heart, that throbbed more faint every moment, and murmured the name of his Redeemer. After three days, delirium came, and he talked of nothing but his passage to China, and the conquests that were to be given him there. Then his intellect returned in its full lustre and he thus passed two days more. He bade Antonio take his ministerial garments, and the books he had composed for the eastern people, on board the vessel. At two in the afternoon, his eyes bathed in tears, and an angelic smile on his features, he looked upwards and said, "In thee, O Lord, I have hoped: I shall never be confounded,"—and died.

When it was known that he had expired, many of the crew, even the most devoted to the governor, ran to the wretched shed: they gazed at first from a distance, but at last, drawing nearer, they knelt down and kissed his hands, with a repentance that came too late. The body was not laid in the ground till Sunday towards noon, when Antonio and three others were the only assistants, as if the spirit of D'Atayda had again entered into their companions. At the point of the haven there was a rising ground, and at its foot a small meadow; here they laid him, and cast up two heaps of stones, the one at his head, the other at his feet. When the vessel was on the point of sailing, Antonia and Alvarez implored Almeyda, the captain, not to leave the remains of Francis upon the isle. They went, and raised the rude coffin, which they had filled with a kind of earth or lime, and were astonished to see that the body had not yet known corruption. The countenance was that of one in a sweet repose, and the worm had not yet covered it. On arriving at Malacca, all the chief people and the clergy came and bore it in procession to the church, followed by an immense crowd of people. D'Atayda, the governor, was gaming in his palace as the procession passed by, and he derided it; but the hour of his retribution was at hand. The viceroy of the Indies caused him to be brought to Goa as a prisoner of state, and sent him to Portugal under a guard. There all his goods were confiscated to the king's exchequer, and he was condemned to perpetual imprisonment. As for Pereyra, who had sacrificed his whole estate, the king restored him all with interest, and heaped his favours on him in succeeding years. Pereyra ordered a coffin to be made of precious wood, garnished with rich damask; and the body, being wrapped in cloth of gold, was put into it to be transported to Goa.

The galley landed her deposit within half a league of Goa. Early the next morning, which was Friday in passion week, six barks were seen to come, with lighted torches, and splendidly adorned, wherein was the flower of the Portuguese nobility; twelve other barks followed, with three hundred of the principal inhabitants, each holding a taper in his hand; and in each of these barks there was instrumental music and choirs of voices, which made an admirable harmony; the whole was

drawn up in two wings, to accompany the galley that rowed between them. The coffin, covered with cloth of gold, was placed upon the stern, under a canopy, and rich streamers waved around it. They rowed towards Goa very softly, and the solemn strains of harmony came on the breeze. The city was emptied of its people, who covered the shore; the viceroy was there with his guards, the remaining part of the nobility, the council, the magistrates, —all in mourning. At the moment of landing, a company of young men, consecrated to the service of the altars, standing at the water's edge, sung, "Blessed be the Lord God of Israel." Perhaps the most beautiful tribute paid to the deceased was the procession of ninety children, who went foremost in long white robes, with chaplets of flowers on their heads, and each of them holding in his hand an olive branch. From the windows, from the tops of the houses, the people scattered flowers on the body as it passed along, and the voice of their mourning was very great.

Cladius Buchanan visited the burial-place, of which he thus speaks —"St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is encased with silver and precious stones, in the city of Goa." In the Indies, the heathens as well as the Christians heard of his death with a wild emotion: the new converts built churches in his honour: the king of Travencore, though a Mahometan, built a magnificent temple to him. In Japan the Christians of Saxuma kept with religious care a stone on which he had often preached. The house where he had lodged at Amanguchi was respected as a sacred place. The king of Fucheo was afterwards fortunate in war, subdued several kingdoms, and lived in vicious indulgences; but in the course of his victories, recalling often the words of Xavier, he at last made an open profession of the faith. Two months after his baptism, some of his principal subjects, out of hatred to Christianity, and urged by the bonzas, joined with the neighbouring princes, and defeated him in a pitched battle. The ruined prince made a vow at the foot of the altar, to be faithful to God, and rallying his scattered troops, by his valour and address he by degrees, after many reverses, regained his crown. He then sent an embassy to pope Gregory the Thirteenth, full of submission and respect to the holy see. One of the Indian converts gave a touching proof of his regard: devoted to Xavier when alive, he came to his sepulchre, and then, taking passage for Europe, he travelled through part of the continent, and crossing the Pyrenees, arrived at the castle of Xavier. Entering into the chamber where Francis was born, he kissed the floor and the walls, and burst into a flood of tears: he visited the ancient family chapel, the altar, and the crucifix, before which, when a child, the latter had prayed; and then he took his way back to the Indies, carrying with him a little piece of stone which he had loosened from the walls of the chamber.

Xavier was forty-six years of age at the time of his death, ten and a half of which he had passed in the Indies. He was tall, and finely formed; his countenance was handsome and fresh-coloured, with a large and high forehead, eyes of a piercing and lively blue, expressing quickly and vividly the varying emotions of the soul: his hair was of a dark chesnut.

Fortunately for his memory, he has left records more imperishable than the eulogies of all writers. Hundreds of thousands of converts are no more necessary in evidence of his usefulness, than prodigies are of his piety. Yet rarely had he to say that he laboured in vain, or spent his

strength for nought. The purity of his motives, the fervour of his zeal, his intense abandonment to the glory of his Lord, were owned and attested on high. Could it be believed for a moment that he went forth unaided, save by the confidence of error, and the weapons of superstition,—his career would be one of vast mockery and delusion. The man who loved his Redeemer, as did Xavier, could not fail to preach him effectually to the heathen. His powerful addresses rarely failed to be useful in the Indies; a great part of the hearers yielded at once, and the less susceptible feelings of others were wrought upon by his incessant visits and appeals. In Japan very many thousands were the fruit of his mission. He did not make the way of conversion more grateful to the noble or the prince than to the meanest peasant. He one day reprehended the king of Amaguchi so severely for his vices, that his companion, who was interpreter, was amazed: Xavier, perceiving his fear, forbade him absolutely either to change or soften any of his words; "I obeyed him," says Fernandez, "but expected every moment when the barbarian should strike me with his scimetar." The subsequent noble fidelity of the Japanese Christians, who sealed their love to the Redeemer with their blood, proved that the heart had been renewed, as well as the life reclaimed.

The finest record left us of his mind is in his letters and instructions to his missionaries. No time or change can deduct from the concentrated vigour, the majestic simplicity of their style. Highly educated—at the age of twenty chosen lecturer in Paris, and distinguished for the eloquence of his discourses—Xavier, in his subsequent more stern career, refused to give the rein to his fancy, or indulge in the vain ornaments of composition. There are passages where some delicate and appropriate image seems on the point of escaping from his pen, but the warfare in which he is engaged masters it. His early vows of chastity and poverty were faithfully kept; "notwithstanding," says his biographer, "that he was of a sanguine complexion, and naturally loved pleasure." But the purity of the life is not always evinced in the imagination or the writings: instances are not wanting, even of great divines, who have dipped their pens in luxuriant colours. It should seem that with Xavier, as with St. Bernard, a strict chastity, even from his earliest youth, is a guard to the thoughts as well as expressions of after life. Francis was no recluse; he mingled in courts, in mixed companies, in the private families of all ranks, where women of beauty, wit, and attraction frequently listened to his words. Less learned in books, but more skilful in the heart than the ancient fathers, he ever observed a delicacy of expression, the fruit of a guarded fancy.

His career was of inexpressible service in India, where many generations did not efface the memory of his virtues. Colleges and churches were built under his direction, and rose rapidly after his lamented end—which gave so resistless an impulse to the zeal of the people, that his successors, during many years, had only to avail themselves of it, and reap the fruits which he had prepared. He was the first missionary to the heathen, without precedent or example to aid him; yet how wisely, for a lasting as well as present usefulness, did he at once direct his principal attention to the education of children, in Goa, and in every heathen land. He loved them, and watched over them: and could the eye have left for one moment the sleep of death, it had rested not on the pomp and splendour of the funeral train, but on the ninety

children robed in white, with chaplets of flowers on their heads, and olive branches in their hands, who led the way to the grave, as if to proclaim that their instructor had conquered. "He ordered, that when he was in the deepest of his retirements, he might be called from his devotions." With all this simplicity, there was an innate dignity of mind in Xavier, that never forsook him: the nobleman, but never degraded, in the preacher. The field of his labour was more vast and various than that of any other missionary; and the number of his converts was truly astonishing: this success was mainly aided by his personal ascendancy. History, whether of nations or of individuals, presents no influence more surprising and beautiful than that of Xavier over the natives of India and Japan: it was alike felt and owned in the court, the camp, the hamlet. During very many years, the ships which passed in sight of Sancian saluted the place of his death with all their cannon.

Ignatius, whose intention it was to make his friend general of the society, wrote him a long letter, which found him not in life. The last letter Xavier ever wrote was to the former. "You tell me that you have an earnest desire to see me once again in this present life. God, who looks into the bottom of my heart, can tell how sensibly that mark of your tenderness has touched me. Whenever that expression of yours returns to my remembrance, and it frequently returns, the tears come dropping from my eyes, and I cannot restrain them; while I revolve that happy thought, that once, yet once again, it may be given me to embrace you." There is a voice of farewell in these lines, written perhaps when death was hovering near.

Xavier could pass from the intensest abstraction, the very beatitudes of devotion, and enter into the business of life, even as one who had always made it his study. The conferences which the princes and priests, the incessant interviews with men of every rank and claim, the care of all the churches, required faculties collected, vigourous, comprehensive. Never did a cooler head keep time with a more enthusiastic heart; each took in turn the mastery; the one loving revelations, raptures, and even miracles; the other foiling the world at its own weapons, and ever using the best human means to attain human ends.

NIGHT.

——— O majestic Night!
Nature's great ancestor! day's elder-born!
And fated to survive the transient sun!
By mortals and immortals seen with awe!
A starry crown thy raven brow adorns,
An azure zone thy waist; clouds, in heaven's loom
Wrought through varieties of shape and shade,
In ample folds of drapery divine,
Thy flowing mantle form; and, heaven throughout,
Voluminously pour thy pompous train.

HISTORY OF THE

LIFE OF OUR LORD JESUS CHRIST,

FROM HIS INCARNATION TO HIS ASCENSION;

FROM THE FRENCH OF FATHER DE LIGNY.

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

CHAPTER VIII.

Jesus preaches and baptizes.—New testimony of John.—Imprisonment of the Holy Precursor.—Return of Christ into Galilee through Samaria.

Jesus, after having made this conquest, went into Judea;—that is to say, he quitted the Capital to traverse the country. He remained there some time and baptized: although "*Jesus himself did not baptize but* his apostles. A remarkable difference between him and John. The latter baptized himself, and not through others; because, being only the minister of his baptism, he could not substitute other ministers: whereas Jesus, the author of his, caused it to be administered by whom he wished, and gave it all its virtue, no matter by what hands conferred. However John's baptism was not abolished immediately when Christ's appeared. The baptism of water subsisted with that of fire and the Holy Ghost, until the imprisonment of the Precursor, as the practices of Judaism were continued, with the commencement of Christian usages, until the destruction of Jerusalem. When, therefore, Jesus administered baptism through his disciples, accustoming at once the world to regard them as his ministers and the dispensers of the mysteries of God,* John, likewise baptised at Ennon, near Salim, because there was in that place a quantity of water: for John had not yet been cast into prison. Now, there arose a question between some of his disciples and the Jews, concerning purification,† which must here be understood of baptism. The Jews who had declared themselves the followers of Christ, maintained that their new master was superior to John,‡ and that his baptism should

* 1 Cor. ch. iv.

† It appears that the greater part of the disciples of John were Galileans; whereas those who came to receive baptism from Christ, were from Judea proper. Hence the latter are styled *Jews*: although in a general acceptation the disciples of John are entitled to the same appellation.

‡ Baptism may be styled purification, as purification is elsewhere called by the name of baptism.

§ Aug. tract. 13, in Joan.

be preferred. John's disciples, accordingly came and said to him: "Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him."

The disciples disputed, but their masters agreed. John replied: "a man cannot receive anything, unless it be given him from heaven. You yourselves do bear me witness that I said, I AM NOT CHRIST, but that I am sent before him. He that hath the bride, is the bridegroom;* but the friend of the bridegroom who standeth and heareth him, rejoiceth with joy, because of the bridegroom's voice. This my joy therefore is fulfilled.† He must increase, but I must decrease."‡ John ascribes the difference of origin to the extreme difference between Christ and himself. "He that cometh from above, is above all. He that is of the earth, of the earth he is, and of the earth he speaketh;§ he that cometh from heaven is above all, and what he hath seen and heard,‖ that he testifieth, and no man receiveth his testimony.**

He that hath received his testimony,†† hath set to his seal that God is true; for he whom God hath sent speaketh the words of God; for God doth not give the spirit by measure. The Father loveth the Son, and He hath given all things into his hand. He that believeth in the Son hath life everlasting, but he that believeth not the Son, shall not see life, but

* The spouse is the church composed of the multitude of believers in Christ. It began to be formed, and the disciples of John heard of it. It was thus, that in wishing to excite his jealousy, they filled him with joy.

† Comparisons hold good only to a certain point. John did not actually see Jesus Christ, and did not hear his voice: but he knew him to be present, and preaching—and hears of his success. This gave him joy which is compared to that occasioned by the voice the one best loved; which, it is said, is the sweetest of all harmonies.

‡ In the public estimation. For, in reality there was no increasing in Christ, or diminishing in John.

§ When he speaks of himself. For, by inspiration, he may know and speak of heavenly things, and John is a proof of this. But the heavenly things which the Son spoke, he learned from no one, but derived them from his own knowledge Others think that John speaks of earthly things, which he so calls in opposition to the more sublime truths revealed by Jesus Christ to the world.

‖ These words and those that end this discourse, have been sufficiently explained in that which our Saviour addressed to Nicodemus.

** Passion exaggerates everything. Envy caused the disciples of John to say: *all the world goes after him*, because *many* followed him. And a passionate zeal for the glory of Jesus Christ caused John to declare that *no man received his testimony*, because *all* did not receive it.

†† To believe the word of Him whom God has sent, is to believe the word of God: and to believe the word of God is to declare authentically that God is incapable of falsehood, and that he always speaks truth. The whole system of faith is included in these few words:—

God has sent his son; the son has sent his apostles, who by his orders have communicated their mission to their successors, who have transmitted it, and will continue to transmit it, from age to age, to the end of time. To believe these is, therefore, to believe the apostles who have transmitted to them their mission, and to believe the Son who sent the Apostles, and God, who sent his Son. The humble enter without difficulty or despondency, into this path which they find opened before them—a path straight, uniform, spacious, beaten by a crowd of Christians, and in which they see their guides marching at their head. They who join to much mind much judgment, seeing the natural incapacity of the multitude to guide themselves acknowledge that they can be guided in no other way. One however, is necessary, since they are not excluded from salvation. It is natural that that which suffices for all should be the same for all. The more by considering the errors into which great minds too frequently fall, they must be convinced that the way which is necessary for minds that reason too much must be necessary for those who do not reason enough. There are subtle minds which cannot sympathise with the simple; curious, but which disdain what is ancient for the very reason that it is not new; singular and which are always seeking to dis-

the wrath of God abideth in him."

The imprisonment of the holy Precursor soon followed this magnificent testimony which he gave of Jesus Christ. The country he then inhabited, if it was not in the dominions of Herod the Tetrarch, at least bordered on them. John had had occasion to see and converse with him. He reproved him, "for Herodias, his brother's wife, and for all the evils which Herod had done, he added this also above all, and shut up John in prison. And when Jesus had heard that John was delivered up, he returned into Galilee: and he taught in their synagogues, and was magnified by all."

CHAPTER IX.

The Samaritan.

Jesus was necessitated to pass through Samaria, and came to Sichar,* near the land which Jacob gave to his son Joseph. "Now Jacob's well was there," and Jesus, being wearied, sat down near that well, about the sixth hour of the day.† It chanced that a Samaritan woman came‡ to draw water. Jesus said to her: "give me to drink, (for his disciples had gone into the city to buy meat.)" She answered: "How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans." To this answer, which was perhaps, rather a raillery than a refusal, Jesus returned: "If thou didst know the gift of God, and who he is that saith to thee, give me to drink,§ thou, perhaps, wouldst have asked

tinguish themselves from the crowd; presumptuous, which wish to direct themselves, from the crowd; presumptuous, which wish to direct themselves, and point out the way to their very guides; contentious, which could not exist if they did not find something to contradict. They quit the great way, strike out one for themselves, or seek for crooked paths, into which they plunge, and through which they wander: that is to say, they become heretics for the very reason that they are regarded in the world as blunderers, *originals*, headstrong, bad reasoners, bad disputants, and bad pleaders.

* The same is called Sichem in the Scriptures; situated near the mountain of Garisim.

† Mid-day.

‡ The Samaritans were originally a Chaldean colony, sent by Salamansar to dwell in the country which had been deserted in consequence of the transportation of the ten tribes into his dominions. These Chaldeans brought with them their idolatrous worship. God sent lions amongst them which committed dreadful ravages. To be delivered from this scourge, they caused to come amongst them a Priest of Assyria, of the race of Aaron, who instructed them in the religion of the true God. They received the revelation, but not the five books of Moses; nay, they were altered in several parts. But, what must contribute to cause them to be regarded as schismatics by the Jews was the temple, which Sanabelleth, one of their Governors, erected on the mountain of Garisim. They gave it the preference over that of Jerusalem, the only place on earth where it was then lawful to offer sacrifices to God. This hatred between the Jews and Samaritans still endures, although the latter are nearly reduced to nothing, and are buried in profound ignorance.

§ Jesus Christ was not ignorant of what she would do, had she possessed this knowledge. The word *perhaps* should be understood, according to commentators, of the power which she would have retained of asking or not asking for it. The glory of grace, and that which gives most lustre to its efficacy, is that it triumphs over hearts, while it leaves them the actual power of resistance. If that should be taken from them, it would not be all-powerful; since, not being able to triumph over hearts possessing such power, there would be something which it could not effect.

of him, and he would have given thee living water."*

If this discourse did not make this woman a believer, on the spot, it made her, at least, respectful. "Sir," she said, "thou hast nothing wherein to draw, and the well is deep: from whence then hast thou living water, art thou greater than our Father Jacob,† who gave us this well, and drank thereof himself, and his children, and his cattle?" Jesus replied: whosoever drinketh of this water, shall thirst again: but he that shall drink of the water that I will give him, shall not thirst for ever; but the water that I shall give him shall become in him a fountain of water springing up into life everlasting."

She now began to believe: but not understanding the nature of that marvellous water, "Sir," she said, "give me this water, that I may not thirst, nor come hither to draw." Jesus said, "Go call thy husband, and come hither." The woman answered, "I have no husband." Jesus replied, "thou hast said well, I have no husband, for thou hast had five husbands: and he whom thou now hast, is not thy husband."

If this woman had not been naturally good, she certainly must have become so from her interview with Christ: for, instead of contradicting him, as many others would have done, with the greater assurance, the better the reproach was founded, she said to him, "Sir, I perceive that thou art a Prophet." A two-fold acknowledgment which she made—of Christ's quality of Prophet, and her condition of sinner. But the latter was too repugnant to self-love, to allow her to dwell on it: she, therefore, profitted by the former in order to turn the conversation on the controversy which divided the two nations of Palestine. "Our Fathers adored‡ on this mountain, and you say that at Jerusalem is the place where men must adore."

This question has given occasion, more than once, to treat this Samaritan, as influenced by mere curiosity, and disposed to enter into discussions beyond her comprehension. It appears, however, as she had the happiness of meeting a prophet, that she acted wisely in enquiring of him, concerning a point of religion which was considered of capital moment. Let us not, therefore, blame what Christ did not find fault with; perhaps he himself had inspired her to take occasion of his presence in order to instruct herself in the perfect worship which he was establishing on the ruins of the ancient, which,

* This gift of God, and that living water, are not else than the Holy Ghost, who extinguishes in the breast the thirst of sensual pleasures, and of perishable goods; who cools the ardour of concupiscense; who waters the dry soil of the heart by sentiments of piety, and renders the soul fruitful in good works: water truly living in itself and in its effects, since the Holy Ghost, being life, imparts life to the souls that receive him.

† The Samaritans were not the descendants of Jacob, yet there is nothing to prevent us from believing that there were in the country Israelitish families, which had either remained there at the time of the transmigration, or had since established themselves with the Chaldeans, and had adopted their worship. These families, in speaking of Jacob and the Patriarchs, could call them their Fathers. The Chaldeans might also have descended from them through their intermarriages with the Israelitish women: and were there no other cause, the habit alone of hearing the Jews speaking of *our Father Jacob*, might have introduced this phrase into the language of the Samaritans.

‡ Our ancestors;—unless the opinion be more satisfactory, that the Samaritans imagined that the Patriarchs Abraham, Isaac, and Jacob had offered sacrifices on the mountain of Garisim; which would leave the question undecided. For, the place in which it was necessary to offer sacrifice was not that where the Patriarchs had sacrificed, but that which God had chosen to the exclusion of every other.

though originally true, was but the mere preparation for the new religion. He, accordingly addressed her thus: "Woman, believe me that the hour cometh when you shall neither on this mountain, nor in Jerusalem, adore* the Father.† You adore that which ye know not;‡ we adore that which we know: for salvation is of the Jews.§ But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth;‖ for the Father also seeketh such to adore him. God is a Spirit, and they that adore him, must adore him in spirit and in truth." The woman replied: "I know that the Messiah cometh (who is called Christ), therefore, when he is come, he will tell us all things."** In expecting him, she should necessarily, on the authority of him whom she recognised as a Prophet, admit the superiority of the Judaical rite over the Samaritan: and this she appeared desirous to avoid. But, as regarded the new worship which the Messiah alone could establish, she remarked very properly, that it would be necessary to await his coming. "I am he who am speaking with you," said Jesus. At that moment his disciples returned, and wondered at finding him talking alone with a woman. Nevertheless, no one dared to ask him any questions. The woman left her water-pot, went to the city, and called on the people to come out "and see a man who has told me all things whatsoever I have done;" asking, at the same time, "if he is not the Christ?" Immediately a crowd hastened out of the city "and came unto him."

Such was the conduct of Jesus towards this woman, and such his success. Few examples can be found of a conversion so prompt, and yet of which the degrees are so distinctly marked. We see her passing successively from a respect for the virtuous man who is talking with her, to the desire of obtaining the good which he promises, but the nature of which she is ignorant of. Then she recognizes him as a Prophet, and, by the avowal she makes. confesses herself a sinner. She profits wisely by the opportunity of receiving instruction. She listens with docility; and when she is enlightened, turns with the desire of communicating to her fellow citizens the light which beamed from his sacred eyes. She leaves her bucket, as the apostles forsook their nets, she flies to the city, and makes the streets ring with the noise of her marvellous discovery. Her zeal for the glory of Him whom she announces, goes so far as to make her sacrifice her own reputation, in adducing as

* To adore signifies here to *sacrifice*. Simple adoration has never been forbidden in any place.

† My Father or Him, who, in adopting you, will become yours: that is to say my Father and yours. Both meanings are true and both agree with the text. "The Scripture," remarks St. Augustine, "includes, oftentimes more than one sense in a single world."

‡ Either because the Samaritans had blendid with the idea of God some gross idea; or that these words signify that they could not tell on what was founded the peculiar worship wnich they gave to God, which, indeed, was not of divine institution.

§ It was proper that God should instruct best that people out of whom the Saviour was to come.

‖ Truth will succeed to shadows; the spiritual to the sensible. The two kinds of worship are opposed only by their dominant qualities: for, as there is something of the *sensible* in the new, there must have been something of the *spiritual* in the old.

** Although the Jews would not admit it, all the world, even the Samaritans, were then looking out for the Messiah, whom they daily expected. For, to refer the decision of an essential point of religion to a Messiah who was to come only after a long lapse. and an indefinite series of years, would have been as unreasonable as it would be now to refer a similar decision to the coming of Elias.

a proof of his being a Prophet, her disorders, which he could have known only by a supernatural light. She invites all the inhabitants to come and convince themselves of the truth of the things she related: and with a success which can be compared only to the first sermon of Peter, after the Resurrection, she gained them over to Jesus Christ. Incomprehensible effect of grace, which changes, in a moment, a sinner into a penitent and an apostle. But if nothing can make us know more clearly the efficiency of divine grace, where can we find a more touching image of its sweet insinuations, and where more evidently is seen that divine act of covering with the veil of chance the designs of God, and the most considerate projects of his mercy? Jesus returns from Jerusalem into Galilee; he traverses Samaria, which was on his way, he stops about mid-day, whilst his disciples go to buy provisions in a neighbouring village. He is fatigued, he sits down near a well. A woman comes to draw water; he is thirsty, and requests of her to give him a drink. She refuses, or appears to refuse, under the pretext of a division existing between the two people. What is there that does not seem to be the effect of mere accident! All however, was but the execution of the decrees of the Omnipotent. From all eternity, God had determined to inspire this woman with the will to come to this place, on the very day, and at the very hour she came, of her own free will she came. But she was infallibly led to come; and heaven and earth would have perished, sooner than she would fail to have been there. The discourse which Jesus addressed her, and which seemed occasioned entirely by the good or bad things she spoke, was likewise, decreed in the counsels of the Most High, and the portion of light which was to be communicated to her, had been weighed in the balance of eternity. Before she was born, before the world was made, it was decreed, that Jesus Christ would give her the idea of a water that should quench her thirst forever, and whose source is found in eternal life: but to impart, at once, penance and faith, he should disclose what he himself was, and what she was: that he should enlighten her on the falseness of the Samaritan worship, and the imperfection of that of the Jews: that thence he should raise her to the knowledge of a universal and eternal worship, which was to extend to all times and people, which was to make the truth succeed to the figure, the spirit to the letter, and the homage of the heart to the legal ceremonial; that this worship, interior and spiritual, which alone is capable of honouring God who is a spirit, was to be established was then actually established, because He who was to be the author and object of it, the Messiah, whose coming she expected, was he who spoke with her, whose voice he heard. It was, I say, decreed, that Jesus Christ should say great things to her, and should say them independently of what she herself should say, though he said nothing that did not appear, the natural consequence of what he said. With God there is no accident. Nothing happens in the world, but what he not only has foreseen, but willed; and had its first cause in the decrees that are always free, and yet eternal and unchangeable. I except sin, which he has foreseen, like every thing else, but which he can only permit, and which he causes moreover to carry out the execution of his designs.

I return now to the circumstances which immediately followed the interview that gave rise to these reflections. This was the instruction which Christ gave to his disciples. When they saw him exhausted with

fatigue and hunger, they besought him to eat. Jesus took every opportunity of instructing and edifying. "I have a food," he remarked to those who offered him nourishment, "which you know not of." The apostles imagined that some one had brought him nourishment. But he assured them "that his food was to do the will of Him who sent him." He afterwards added, in order to show them what was the work in which he was engaged: "do you not say that there are yet four months to the harvest?* But I say, lift up your eyes, and behold how white are the fields for the harvest." The apostles did not really say what the Saviour attributes to them. For these words, "*there are four months to the harvest*" was a proverbial mode of expressing the idea, that there was no need of too great hurry —that there was still time to repose. The disciples understood it thus with regard to the functions of their ministry, Jesus disabused them, by the yellow harvests, the figure of the people who were soon to receive the gospel—and in particular the Samaritans, who, at the moment he was speaking, came out to him in crowds. But, as the apostles might have said that the harvest comes only after seed-time, Jesus makes them understand that that is past. The seed was sown by the Prophets, their predecessors, whose labours, which hitherto seemed useless, will produce a harvest, which will equally rejoice both those who cast the seed, and those who should reap the fruit. "He who reaps the harvest" said Christ, "receives his reward, and makes a gathering of the harvest for eternal life, that he who sows may rejoice, and he who reaps the harvest. For the proverb is true: that one sows the seed and another reaps the fruit.† I have sent you to reap what you have not sown. Others have laboured, and you have enjoyed their labours."‡

Many Samaritans believed in him, on account of the testimony given by the woman:§ *He has told me all things whatsoever I have done.* They requested him to remain some time in their city. He remained three days; during which time many others followed him, in consequence of his discourses to them. They asserted, that now they believed, not on account of what the woman declared,‖ but of what they themselves heard: acknowledging that Christ

* This took place between the Pasch and Pentecost, and we know that Pentecost was the harvest season in Palestine. This proves what is said afterwards, that it was a proverb of the country, and not the language of the Apostles.

† This Proverb has, in the circumstance in which Christ employed it, only half of its application. It signified, in ordinary parlance, that one has all the trouble, another all the profit. Christ wishes to say merely that he who reaps is different from him who sows, although both one and the other should have an equal share in the produce.

‡ Did not the Apostles, then, labour as much as, or more than, the Prophets? yes; but in labouring, they had the consolation of gathering the fruits of their industry. It was the work of gathering in, a work in which pain is blended with joy, but the joy surpasses the pain. Sow the seed, ye labourers in the field of the Lord: that seed will produce its fruit when you least expect it. Or, if it produce nothing, your reward is not the less secure with a Master who recompenses labour and not success.

§ We may be surprised to see how easily they yielded to the testimony of the woman of bad character. Hence some have believed that she knew how to save appearances, and conceal her irregularities. In any conjecture, grace could have given strength enough to the word of a woman to ensure belief, and render that belief neither precipitate nor imprudent.

‖ This woman, according to origin, represents the Church. We believe on her testimony, but when we shall have the happiness of seeing Christ face to face, we will then say with these Samiritans: *we believe no longer on your testimony, but in consequence of what we have heard ourselves—He is truly the Saviour of the world.*

was truly the Saviour of the world.* After the expiration of two days, he quitted the Samaritans, and passed into Galilee. For he had himself declared that no one is a Prophet in his own country.† In Galilee he was well received; for the inhabitants had seen what he had done at Jerusalem during the festival. His fame spread throughout the whole region; he taught in the synagogues, and his praises were proclaimed by all.

* This is the first nation that recognised in Christ the amiable quality of Saviour of the world. We cannot doubt that he himself declared his character, and they believed him. Moreover, those who were not Jews, and who looked for the Messiah, could not participate in the prejudices of those who regarded him as the Saviour of the Jews only: they could not expect him, but as the Saviour of the world, and with them this was one difficulty less in admitting this article of Christian faith.

† We will explain elsewhere this sentence which it is not certain Jesus uttered then, but which is given by St. John as the motive of his going into Galilee; and this constitutes a very difficult embarrassment. For the little success a prophet recives in his own country was a reason why Christ should have remained in Samaria, where he had been so well received, and not have left it for Galilee, which was the ungrateful country whose unworthy conduct caused him to affirm that no Prophet will have any consideration in his own native place. This is explained by the fact that what is called the country of the Saviour was not the entire region of Galilee, but only the town of Nazareth, whither he would not return for the reason given by the Evangelist, choosing rather to make his abode at Caphernaum, or in other parts of Galilee. This explanation, which seems to me more satisfactory than five or six others alleged by interpeters, is nevertheless, but imperfect. They who are not content with it, may regard this text as unexplained. And what difficulty will this circumstance create? There are enough of clear plain texts in the Scriptures to nourish and sustain piety. They who wish to understand everything, are not aware that the intelligence of things is not accorded to all. What you do not understand another does; and the latter again does not understand what, perhaps, you do. Besides, explanations which are unsatisfactory to me may not be so to another: and it is not decided which of us is the better judge. At any rate, we must seek and pray for light, But let us respect that obscurity which does not weaken in the least, our faith or veneration for the holy Scripture, because as I said, there is sufficient in them clear and unequivocal: and reason itself tells us that we must not judge that which is plain by what is obscure, but what is obscure by what is plain and incontestable.

PIETY.

On Piety humanity is built;
And on humanity much happiness;
And yet still more on piety itself.
A soul in commerce with her God is heaven;
Feels not the tumults and the shocks of life,
The whirls of passions, and the strokes of heart.
A Deity believed, is joy begun;
A Deity adored, is joy advanced;
A Deity beloved, is joy matured.
Each branch of piety delight inspires;
Faith builds a bridge from this world to the next,
O'er death's dark gulph, and all its horror hides;
Praise, the sweet exhalation of our joy,
That joy exalts and makes it sweeter still;
Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity.
Who worships the Great God, that instant joins
The first in heaven, and sets his foot on hell.

FOR THE CATHOLIC EXPOSITOR.

CHRISTIAN DOCTRINE,

BY FATHER ROBERT BELLARMINE, OF THE SOCIETY OF JESUS, AND CARDINAL OF THE TITLE OF S. MARIA IN VIA.

TRANSLATED FROM THE ITALIAN BY CAPT. DOUGLAS, U. S. M. C.

CHAPTER IV.

EXPLANATION OF THE LORD'S PRAYER.

D. I have learned by the grace of God, that which I have to believe. I desire that you now teach me that which I have to know and to desire. What means can I have to obtain it?

M. All that you now ask me is contained in the Lord's Prayer, which we call the Pater Noster; because in this prayer is declared what is to be desired, and what is to be asked for; and this same prayer is the means for obtaining.

D. Which is the Lord's Prayer?

M. It is that which is called the Pater Noster.

D. Why do you prefer the Pater Noster before all the other prayers?

M. First, because this is the most excellent of all, having been composed by Christ himself, who is supreme Wisdom. Second, because this same prayer is very short, which is useful to learn it and retain it in memory, and is likewise full of substance, since it comprehends all that ought to be asked of God. Third, because it is most useful and efficacious, having been made by him, who is both our judge and advocate, and therefore knows better than all, how much need be asked to be able to obtain. Fourth, because it is the most necessary of all, it being understood that all Christians are obligated to know and recite it every day, that therefore it is called the daily prayer, that is, a prayer to be said every day.

D. Begin then to explain to me these first words, Our Father who art in heaven.

M. These few words are as a little preface or preparation for prayer, because saying that God is our Father, we take courage and confidence to pray to him; saying that he is in heaven, we are reminded that we must go to him with great fear and humility, since he is not a terrene but celestial Father. Again, saying that he is Father, we consider that he will be pleased to grant us that which we ask of him. Saying that he is in heaven as Lord and Master of the world, we understand that he can do what he will. Finally, saying that he is Father, we are reminded that we are children of God and heirs of Paradise; Saying that he is in heaven, and considering how we are on earth, we are reminded that we have not the

possession of our inheritance, but are pilgrims and travellers in the land of our enemies, and therefore we have great need of his aid.

D. Explain to me in particular all the words.

M. This word Father, though it is adapted to God, in as much as he is Father of all things by creation, nevertheless, in this prayer it is understood of God inasmuch as he is Father of good Christians by adoption. It is very true, that these can also say to God, Our Father, who desire to be converted, and to become sons of God; so that they alone cannot with truth say Our Father, who are not, and will not be, children of God, not having any thought of being converted.

D. Why is it said, Our Father, and not my Father?

M. It is said Our Father, in order that we may understand that we are all brethren, and as brethren we ought to love one another, and be united among ourselves, being children of one and the same Father. It is also said, Our Father, to teach us that public prayer is better than private, and is also more useful to him that makes the prayer; because while all say Our Father, each one prays for all, and all pray for each one.

D. Why is it said—Who art in heaven? Is not God every where?

M. It is said that God dwells in heaven, not because he is not every where, but because the heavens are the most noble part of the world, and therein the greatness, power, and wisdom of God are more resplendent; and finally it is there permitted to angels and blessed men, to see him face to face. It can also be said that God is in the heavens, because he dwells in a peculiar manner in angels and in holy men, who are spiritual heavens.

D. We now come to the first petition.—What is meant by hallowed be thy name?

M. In this place, name signifies fame and notoriety, as when we say that one has a great name, because he is known of many; or that he has a good name or a bad name, because he had good or bad fame; being known of many, and praised for good, or blamed for wicked. Whence to sanctify the name of God is no other than to spread through the world the knowledge of God, and to preserve it pure and holy in our hearts, and in the mouths of men, as it is in itself. And because there are in the world many infidels who do not know God, and many bad Christians who blaspheme and speak evil of him; therefore, those who are sons of God, and have zeal for the honour of God their Father, with great desire pray that his name may be sanctified, that is, that it may be known, adored, confessed, praised, and blessed through all the world as is proper.

D. If we desire that God may be known and praised of men, would it not be better to ask this of men than of God?

M. Man is not sufficient of himself either to know or to praise God, and therefore we ask of God that he may operate with his holy grace in such manner, that infidels and other sinners may be converted, and so being converted they may begin to know and praise his holy name.

D. Why is the prayer begun by by asking that the name of God be sanctified?

M. We are obligated to love God above all things, and more than ourselves; and therefore, our first and most frequent desire is to be of the glory of God, and by this we have rightly been created and honoured, to the end that we may know and praise God; in which also consists our chief good, as we shall say presently.

D. Explain to me now the second petition; that is, Thy kingdom come.

M. In this petition by good order, is asked our own salvation, since in it is first asked the glory of God.

D. What ought to be understood by Kingdom of God?

M. Kingdom of God may be understood in three ways; for there is a kingdom of nature, a kingdom of grace, and a kingdom of glory. The kingdom of nature is that by which God as absolute Lord of all things, rules and governs all creatures; because though perverse men strive to do evil, and do not obseve the law of God, nevertheless God reigns over them, because when it pleases him he impedes their designs; and if at times he permits that they have what they will, afterwards he punishes them severely, and there is no one that can resist his will, nor can do, except when he ordains and permits. The kingdom of grace is that by which God rules and governs the souls and the hearts of good Christians, giving them the spirit and grace of serving him willingly, and of seeking his glory. The kingdom of glory will be in the other life, after the day of judgment, because then God will reign with all the saints, over all created things, without any resistance; because then all power will be taken away from demons and perverse men, who will be shut up in the eternal prisons of hell. In that time also, will be extinguished death and corruption, with all the temptations of the world and of the flesh, which now afflict the servants of God, so that it will be a quiet peaceful kingdom, with secure possession of perfect and eternal felicity.

D. Which of these three kingdoms is spoken of in this petition?

M. It is not spoken of the first, because that is not to come, but is already come, nor yet is it spoken of the second, because that is spoken of in the first petition, and is in a great part already come; but it is spoken of the third, which is to come, and is expected with great desire by all those who know the misery of this life. Whence in this petition is asked our chief good, and the perfect glory of soul and body.

D. If the kingdom of God, which we desire, and ask that it may come, shall commence after the day of judgment, do we then desire and ask that this world may soon come to an end, and the day of judgment soon come?

M. So it is; for though the lovers of the world could not have worse news than to hear the day of judgment named, nevertheless the citizens of Heaven, who now live as pilgrims and exiles here below on earth, have no other greater desire; whence St. Augustine says, that as before Christ came to the world all the desires of the Saints of the old law were directed to the first coming of Christ, so now all the desires of the Saints of the new law, are directed to the second coming of the same Christ, who will convey them to perfect blessedness.

D. Let us pass to the third petition. What signify those words, thy will be done, on earth as it is in heaven?

M. In these words is asked the grace of well observing the law of God; because that in the second petition the blessed life having been asked, which is the end of man, it was convenient, that now should be asked the principal means for arriving at that end; and this principal means is the observance of the commandments of God; for thus says our Lord. If thou would enter into life eternal keep the commandments; and because we of ourselves are not sufficient to observe all the commandments as is convenient, therefore we ask God that his will be done of us, that is, that he give us grace to accomplish his will, obeying his commandments in all and through all.

D. I desire to know, if besides fulfilling the will of God in the observance of the commandments, we are also obligated to conform our will with that of God, when he sends us tribulations?

M. We are bound at least not to murmur, and not to lament at Divine Providence, because all that which he commands to us, or permits to us, he does it all to a good end, that is, by giving us matter of greater merit, if we are good, or to purify us if we are wicked.

D. For what purpose is it added, on earth as it is in heaven?

M. To teach us that we ought to endeavour to obey God, and to observe his commandments with that perfection, readiness, and joy, with which the angels obey in heaven, who never commit the least failure in keeping the commandments of God. It can also be said, that we desire and ask that the sinners signified by the earth may obey God as the saints signified by heaven obey; or that all the church, signified by the earth, may obey God entirely, as Christ who comes signified by heaven, obeyed him.

D. Let us come to the fourth petition, what is meant by Give us this day our daily bread?

M. With much reason is asked the bread which sustains life, after grace is asked which is life itself, because the first thing desired by him who begins to live is no other than the food with which life is sustained; but you are to know that in this prayer is asked principally spiritual bread, which is the food of the soul, and secondarily corporeal bread, which is the food of the body; and by spiritual bread is understood the most holy sacrament of the altar, which is celestial and divine bread, which wonderfully nourishes the life of the soul; and likewise is understood the word of God, which by preaching, and reading of spiritual books, aids not a little to nourish the same life of the soul; and finally, is understood the inspiration of God, prayer, and every other thing that aids to maintain and increase in us the grace, which as has been said, is the life of the soul. By corporeal bread, is understood all that is necessary to us for maintaining the life of the body, which is an instrument of the soul in doing good works.

D. Why is it said, that this bread is ours?

M. With great mystery is asked this our bread, because if we speak of the most holy sacrament, that is our bread, because for our salvation it has been formed of the Holy Spirit in the womb of the Blessed Virgin, and baked in a certain manner in the furnace of the holy cross, and prepared to us on the table of the altar by the hand of the priests; and the more it is ours, because bread is proper for children, and cannot be given to dogs, that is, to infidels, nor to those who are in mortal sin. If we speak of doctrine, we ask our bread, that is, that which is dispensed by true preachers to the children of the Holy Church, and not strange bread, that is, that which heretics give to their followers, which is corrupt and infected bread. But if we speak of corporeal bread, we desire that God may give us our bread, and not that of another; that is, that he aid us in our just and lawful gains, and also that he bless our possessions and vineyards, and all our labours, to the end that without thefts and frauds we may be able to procure ourselves subsistence.

D. Why is it said that this bread is daily?

M. It is called daily, that is, bread of every day, because we do not desire things superfluous or curious, but that which is sufficient for simple daily food, as well for the soul as for the body, especially as we are

understood to be children and strangers in this life.

D. Why is it said, Give us?

M. Because though we are willing to fatigue ourselves to have bread, as well spiritual as corporeal; nevertheless, we know that all our fatigues will be vain if God does not concur with his grace, as we often see that how much soever men fatigue themselves in sowing and reaping, yet famines come through the sins of the world. We ask also that God may give us our bread, that is, that he not only aid us in seeking and obtaining it, but also that he bless and sanctify it while we use it, to the end that it may benefit us, and be useful to the soul and to the body.

D. Why is that word—this day—added?

M. The word—this day, signifies all the time of this temporal life; and so we ask of God, that in all this pilgrimage he may sustain us with spiritual and corporeal bread, until we arrive at the celestial country, where we have no more need of sacraments, nor of preachings, nor less of corporeal food. It can also be said that he gives us this bread to day, because we should not be solicitous for that which is to be to-morrow, not knowing if to-morrow we shall be alive; and so our Lord has taught us not to give ourselves anxiety except of things present. So that the bread which is sufficient for us to-day, we ask it to-day, and that of to-morrow we ask it to-morrow.

D. There arises to me a doubt on that which you have said; because if we ought not to give ourselves anxiety except of the present, do they ill who provide themselves with grain, wine, and other necessaries for a whole year?

M. Our Lord when he teaches us not to give ourselves anxiety, except of the present, does not intend other than to deliver us from excessive cares, which greatly impede prayer, and other things of more importance, that appertain to the acquisition of eternal life. And therefore so far to think of the future as to make the provisions of which you have spoken, is not excessive but necessary; on the contrary, such thoughts as that is not of to-morrow, but of to-day; because if we should wait for to-morrow, we should not then be in time.

D. The fifth petition follows; what is the meaning of,—And forgive us our trespasses as we forgive those who trespass against us?

M. We have already in the four preceding petitions asked of God that he give us to-day every good as well eternal as temporal. Now, in the three following we ask that he deliver us from every evil, past, present and future, and thus you perceive that to be true which I told you above, that in this prayer is contained that which may be desired. We ask then, in this petition, that God deliver us from past evils, that is from sins which we have committed, which our Lord so explained to the holy apostles when he taught them this prayer, as by trespasses ought to be understood sins.

D. Why are sins called trespasses?

M. For three reasons. First, because every man that sins offends God, and therefore remains a trespasser, to satisfy God for the injury that he has done him. Second, because he who sins transgresses the law of God, and because said law promises a reward to him who observes it, and a punishment to him who does not observe it; therefore he who does not observe it becomes a trespasser to pay the same penalty. Third, because each one of us is obligated to cultivate the vineyard of his soul, and to render to God the fruit of good works; therefore he who does not perform good works, and much

more he who does evil works instead of good, is debtor to God, who is the true owner of all these vineyards: and because all of us often fail, as well in doing that which we ought not, as in not doing that which we ought; therefore it is every day necessary, that with much humility we pray God to remit to us our trespasses.

D. Why is it added, As we forgive those who trespass against us?

M. Here again are understood by trespasses the offences and the injuries that we receive from our neighbor; and we say to God that he may pardon our offences as we pardon them to him who has offended us, inasmuch as he who pardons the offences received from his neighbor, is more fitted for receiving pardon of the offences which he has done to God. On the contrary, he who will not pardon injuries to his neighbour is not worthy that God pardon him. Finally, in saying that we pardon injuries to our enemies, we come to show that we delight in mercy, and that it appears a noble and magnanimous thing to pardon, in order that when we ask mercy of God, he may not answer us,—How wouldst thou that I use mercy to thee, being that thou hatest mercy? and how dost thou ask that I pardon thee, if thou esteemest it baseness of mind to pardon?

D. Explain to me now the sixth petition;—And lead us not into temptation.

M. In this petition aid is asked against future evil, that is against temptations, which are a means of making us fall into sin. Now you are to know, how principally it is asked that God do not permit us to be conquered and overpowered by temptation. But nevertheless, because temptations are very dangerous, and victory is uncertain; for this it is also asked, that God permit us not to be tempted, especially when he sees that the victory will not be to us but the devil. And hence you are to draw a fine instruction, that is, that the devil not only cannot conquer, but not even tempt us, if God does not permit him.

D. I do not well understand that word,—Lead us not into temptation; for it appears to me, that God is accustomed to lead men into temptation, and we pray that he may not do it.

M. To lead into temptation, whether it be to tempt men to evil, or to make them fall into sin, is proper to the devil, and does not at all pertain to God, who has sin greatly in hatred; but, (according to the mode of speaking in holy Scripture when God is spoken of,) to lead into temptation does not mean other than not to permit that one be tempted or overcome by temptation. The sense, then of this petition, is no other than that which we have said; that is, that we know our weakness and fragility, and of the other the craft and power of the devil, we pray God, that not only he do not permit us to be prostrated by temptation, but not even permit us to be tempted, if he does not see that we are to remain victors.

D. The last petition remains:—But deliver us from evil. What evil is spoken of in this petition?

M. The last petition in part confirms the above said petition, and in part adds something new; and therefore, it says, But deliver us from evil; that is, we not only ask, that thou pardon us our past sins, and defend us from future, but also deliver us from every present evil. And observe, that our Lord, with great wisdom, teaches us to ask deliverance from evil in general, and not from particular evils, such as poverty, sickness, persecutions and such things, because many times it appears to us that a thing may be good, which God sees is evil for us; and on the contrary it appears

to us that a thing may be evil for us, and God sees that it is for our good; and therefore, we, according to the teaching of the Lord, ask that he may deliver us from all that he sees is evil for us, whether it be prosperity or adversity.

D. What is the meaning of Amen?

M. This is a Hebrew word, and (as I have already said to you,) means, So may it be, or so it is, and as in the end of the Creed, Amen signifies So it is, So I believe, in the same manner at the end of the Paternoster, Amen signifies So may it be, and so I desire, and so I pray it may be done.

CHAPTER V.

EXPLANATION OF THE AVE MARIA.

D. Since you have explained to me the Paternoster, I desire that you explain to me the Ave Maria.

M. I will do it very willingly; for I desire that you may be very devout to the Madonna. The Ave Maria, then, in common, is this, Hail Mary, full of grace, &c.

D. What is meant by the Ave Maria being adjoined to the Paternoster rather than any other prayer?

M. Because we have no advocate or mediator with Christ more powerful than his mother; and therefore, when we have said the prayer which Christ has taught us, we turn to the mother, in order that she by her intercession may aid us to obtain that which we have asked, saying the Paternoster; so as in this world, after having given a memorial to the prince, we recommend the affair to the most powerful that may be in court.

D. Who composed the Ave Maria?

M. God himself composed it, though he has not taught it to us by his mouth, but by the mouth of the Archangel Gabriel, of St. Elizabeth, and of the Church; for these words "Hail Mary, full of grace, the Lord is with thee; blessed art thou among women;" the archangel Gabriel said them, but as ambassador of God; and therefore he said them on the part of God, and God said it by the mouth of his ambassador. The same words, Blessed art thou among women, said also St. Elizabeth, who there added, "and blessed is the fruit of thy womb;" but she said these words when she was full of the Holy Spirit, as is related by the Evangelist St Luke, whence it is seen that the Holy Spirit said it by the mouth of St. Elizabeth. All the rest has been added by the Holy Church, which is governed and taught of the Holy Spirit. So that it can well be said, that after the Paternoster, which Christ has taught us by his own mouth, the Ave Maria is the most excellent prayer, being composed of God himself, and taught to us by the mouths of his saints.

D. Let us come to the explanation Why do we say, Hail Mary?

M. This is a salutation which we

give to her to show that we are friends and acquaintances to her, and that by this we have boldness to come to speak; and we use the words of the angel, because we know that she is much rejoiced to hear often that good news which the angel brought to her when he said to her the same words, and is also rejoiced that we remember it, and are grateful to God for such a benefit.

D. What is meant by full of grace?

M. The grace of God makes three principal effects in the soul. It cancels sins, which are as spots which stain the soul; adorns the soul itself with gifts and virtues, and finally gives it force to do works meritorious and grateful to the Divine Majesty. The Madonna is full of grace, because as to the first effect she has never had any spot of sin either original or actual, or mortal or venial. As to the second, she has had all the virtues and gifts of the Holy Spirit in the highest degree. As to the third, she has done works so grateful to God, and so meritorious, that she has been worthy of ascending above the choirs of angels, in soul and in body.

D. It does not appear that the Madonna has had more grace than the other saints, since that many times I have heard say, that St. Stephen and other Saints were full of grace.

M. Though it is said of other saints that they have been full of grace, nevertheless, the Madonna has had more grace than all, because God has made her capable of greater grace than any other saint; as for example, if many vessels one greater than the other, are filled with balm, all will be full, and yet in the largest there will be more balm than in the others. And the reason of this is, because God has ma e men capable of greater or less grace, according to the duties which he gives to them; and because the greatest office which may be given to a pure creature, was that of being mother of God, therefore, the Madonna has been made capable, and filled with greater grace than any other pure creature.

D. What is meant by The Lord is with thee?

M. This is another singular praise of the Blessed Virgin, which signifies to us, that the Lord has been with the Madonna from the beginning of her conception with a perpetual assistance, governing, directing and defending her. And hence it has arisen, that she has never committed any sin, either by thought, by word, or by deed. Whence not only has God adorned this most holy Virgin with all graces, but has willed to be always with her as keeper of so great a treasure.

D. What is the meaning of Blessart thou among women?

M. This is the third praise that is given to the Blessed Virgin, in which it is declared, that she is not only full of all the graces that can be fitting to a Virgin, but also those that can be fitting to a married woman; and thus absolutely surpasses all other women that have been and will be. The blessing of married women is fecundity, and this is not wanting to the Blessed Virgin, since she has borne a son that values more than a hundred sons. It can also be said, that she is the mother of the greatest number of sons, for as much as all good Christians are brethren of Christ, and consequently are sons of the Madonna, not by generation and nature, in which mode alone Christ is her son, but by love, and maternal tenderness, which she has towards all. Whence deservedly it is said, blessed among all women, because the others either have the glory of virginity without fecundity, or they have the blessing of fecundity without virginity. She alone

has conjoined by a singular privilege of God, the honour of perfect virginity, and the blessing of one supreme and most happy fecundity.

D. What means And blessed is the fruit of thy womb, Jesus?

M. This is the fourth praise that is given to the Madonna, that not only she is worthy of honour for that which she has in herself, but also by that which is in the fruit of her womb, because the praise of the fruit redounds to the tree, and the glory of the son redounds to the mother. And because Jesus not only is true man and blessed among men, but God is blessed above all things, as St. Paul teaches us; therefore his mother not only is blessed among women, but is blessed among all creatures as well in earth as in heaven.

D. Explain to me the rest of the Ave Maria.

M. In the following words the Holy Church by repeating the principal praises of the Madonna, which is of being mother of God, demonstrates to us that she could obtain from that God all that she wills, therefore she prays her to intercede for us, which we have great need of, being sinners, and always to aid us while we live, and in particular in the moment of death, when we shall be in greater peril.

D. I would be glad to know, why is the Ave Maria sounded three times in the day, that is, morning, noon, and night?

M. In order that we may understand that we have need to recur often to the assistance of God, and of the saints, we being in the midst of enemies visible and invisible, and that we ought to content ourselves in recurring to the arms of prayer in the beginning of our works, but that we ought to do the same in the progress and at the end. There is also another mystery in this sounding three times the Ave Maria, and it is that the Holy Church wills us to remember continually the three most adorable mysteries of our redemption, that is, the Incarnation, Passion, and Resurrection, and therefore wills that we salute the Madonna in the morning in memory of the Resurrection of the Lord, at mid-day in memory of the Passion, at night in memory of the Incarnation. Because, as we are certain that our Lord was put on the cross at mid-day and rose in the morning, so it is believed that the Incarnation was done at night.

FOR THE CATHOLIC EXPOSITOR.

THE LIFE OF MOLIERE.

The taste for frivolous incidents, evinced by a majority of readers, and the desire of authors to write a volume, where a few pages might suffice, often occasion the biographies of celebrated men to be spun out into useless detail, and to overflow with popular tales, which are as false and uncertain, as they are pointless and insipid. And not content with this, unjust and prolix criticisms on their writings, and uncalled for reflections on their actions and character, are not unfrequently subjoined, as if to increase the mass and weary the patience of the reader. In this

sketch of the life of Moliere, we shall endeavour to avoid this objectionable course: of his person nothing shall be told, which is not known to be true, and considered worthy of relation, and on his works there shall be hazarded no opinion, which can in the least conflict with public sentiment, so often and so emphatically expressed.

John Baptist Poquelin was born at Paris in 1620. His father, John Baptist Poquelin, and his mother, Ann Boutet, gave their son the education, believed most proper for the station in life they supposed he was destined to occupy. At the age of fourteen, he could read and write a little; but, with the exception of a slight knowledge of the business of his father, who was upholsterer to the king, these attainments were the full extent of his education at that age. His parents obtained for him the continuation of their office to the king; but his genius, which was even then awakening, called him to other and higher pursuits. It is a remarkable fact, that many of those, who have won a name for themselves in the fine arts, have cultivated their talents, and formed and moulded their tastes, despite the opposition of their parents; extraordinary triumphs of nature over education and example.

The grandfather of young Poquelin was extravagantly fond of comedy, and often permitted his youthful relation to accompany him to the hotel de Bourgogne. These visits soon inspired him with an unconquerable aversion for his profession. His taste for study increased, and he continually urged his grandfather to obtain for him the favour of being sent to college. His parents, after numberless refusals, at length yielded an unwilling consent. It was with feelings of deep sorrow, that the worthy upholsterer to his Majesty Louis XIII. saw his son begin his studies. To the Jesuits was committed the charge of his education.

The progress of the young Poquelin at school was commensurate with the strong inclination he had evinced to enter. He remained there five years, and during his course became acquainted with Armand de Bourbon, first prince of Conti, who afterwards became a patron of letters and protector of Moliere.

At the same school were Chapelle and Bernier, who subsequently became very distinguished by their writings. L'Huiller, a man of wealth, took an unusual interest in the education of Chapelle, his natural son. He also adopted Bernier, whose parents were in humble circumstances, and, in order to arouse the emulation of the two young men and stimulate them in their duties, caused them to prosecute their studies together. Departing from the example of so many parents in regard to their legitimate offspring, who bear their names to honour or to infamy, he, instead of employing an ordinary preceptor for his son, gave the care and charge of his education to the celebrated Gassendi.

Gassendi having early discovered the happy qualities and genius of Poquelin, associated him with Chapelle and Bernier in their studies. Never had illustrious professor more worthy disciples. He instructed them in his philosophy of Epicurus, which, although as false and speculative as that of the other sects, possessed at least more method, and a greater appearance of truth: it was free from the roughness of barbarism, and the grossness which characterizes the productions of unrefined, though powerful minds.

Poquelin remained some time under the instruction of Gassendi. After leaving his school, he devoted

himself to a more thorough examination and study of the principles of this philosophy, which proved highly useful in giving a direction to his life and his actions. He rarely departed from the teachings of this worthy master.

About this time his father was obliged, by the increasing infirmities of age, to retire from business, and his son assumed his place. The latter went to Paris with Louis XIII. Here his former passion for Comedy was irresistibly revived.

At this time the theatre was beginning to attract attention. This department of belles lettres, so contemptible, when it does not rise above mediocrity, contributes vastly to the glory of a state, when it has advanced to perfection.

Before 1625, Paris could not claim a single actor, who appeared only in the city. Some farce-players, travelled, and performed as in Italy, from city to city. The farces were those of Hardy, Moncretien, and Baltazar Baro. For each of their compositions these authors received about ten crowns.

Towards the year 1630, Pierre Corneille rescued the theatre from barbarism, and elevated it from its debasement. His first efforts, which were as suitable for the age in which he lived, as they are unfit for our times, caused the establishment of a company of comedians at Paris. Soon after, the passion, which Cardinal Richelieu evinced for theatrical spectacles introduced them to fashionable attention and in a very brief time, more societies of private performers were formed than we see in our day.

Poquelin and some other young men with a talent for declamation formed an association of this kind: their performances took place in the faubourg St. Germain, and at the *quartier* St. Paul. This society soon eclipsed all others, and won for itself the flattering appellation of the illustrious theatre.

Here Poquelin's superior genius soon shone forth: he determined to devote himself entirely to a new profession, to become comedian and author, and to reap from his talents, utility and glory.

It is well known, that at Athens the most celebrated authors acted in their own plays, and that it was considered no dishonour to speak with grace and winningness before their fellow-citizens. The recollection of this fact encouraged more than the prejudices of his age served to restrain him. He assumed the appellation of Moliere, and in thus changing his name, he only adopted the examples of the comedians of Italy, and of those at the hotel de Bourgogne.

During all the time of the civil war in France the new Moliere was unknown. He employed his time in the cultivation of his talents, and in the composition of a few plays. He had collected a number of Italian scenes, from which he formed some *petites comedies* for the provinces. These first essays were very *inartistical*, and savoured more of the faults of the Italian theatre, from which he had adopted them, than of his own bright genius, which circumstances had not as yet fully developed. Genius is enlarged and enriched by every object that encompasses it. His pieces for the province were the *Amorous Doctor*, the *Three Rival Doctors*, and the *Schoolmaster*: of these works there remain, but the titles. Some curious admirer has preserved two pieces of Moliere in this line: the one is the *Thieving Doctor* the other the *Jealousy of Barboulle*. They are in prose, and preserved entire. Some phrases and incidents of the former are introduced in the *Invalid, in spite of himself*, and in the latter there is the ground work of the third act of George Dandin.

The first regular play in five acts, which he composed, was the *Deaf Man*. He played in this comedy at Lyons in 1653. At that time there was in that city a troop of comedians, which was broken up immediately on the arrival of Moliere.

Some of the actors of this old company joined Moliere, who soon after left Lyons for the states of Languedoc, with a full company.

The prince of Conti, who held his court as governor of Languedoc at Beziers, remembered Moliere, whom he had known at College, and afforded him his favour and protection. The *Deaf Man*, the *Love Quarrel* the *Affected Prudes* were played in his presence.

This last play, composed in the province, bears upon its face evidence that its author has in view the ridiculous points in the character of the provincials alone. But, the author afterwards felt, that the piece was calculated to correct and improve both court and city.

Moliere was then thirty-four years old: at the same age Corneile composed the Cid. Before this time of life it is very unusual and difficult to succeed in dramatic composition, which more than any other requires a knowledge of the world, and acquaintance with the human heart.

It is asserted that the prince of Conti desired Moliere to become his secretary. But happily for the glory of the French theatre, Moliere had the courage to prefer the indulgence of his talent to an honourable and lucrative situation. If this fact be true, it is alike honourable to the prince who would have conferred, and to the poet, who declined, the honour.

After having visited all the provinces, and played at Grenoble, Lyons and Rouen, he went to Paris in 1658. The Prince of Conti introduced him to the only brother of Louis XIV. By him he was presented to the young king and the queen mother. The same year he and his company performed the tragedy of *Nicodemus*, in the presencee of their majesties. The stage on which this performance took place, was erected by order of the king, in the guard hall of the ancient Louvre.

Some time previous, a company of comedians had established a theatre at the Hotel de Bourgogne. These kindly lent their aid on the *debut* of the new troop. After the representation of *Nicodemus*, Moliere advanced to the front of the stage, and took the liberty of making an address to the king, in which he thanked his majesty for his indulgence, and adroitly praised the comedians of the hotel, whose jealousy he had occasion to fear: he terminated by requesting permission to give a piece of one act, which he had played on his provincial tour.

The king graciously assented, and the piece called the Amorous Doctor, was immediately performed. Since that day the usage has always been for a one or three act piece to succeed the five.

Permission was given Moliere to establish his company at Paris. He shared the theatre of the little Bourbon with the Italian comedians. On these boards Moliere appeared on Tuesdays, Thursdays and Saturdays, and the Italians on the other days of the week.

From this time the company of Moliere possessed the title of *la troupe de Monsieur*, (the king's brother,) who was his friend and patron. In 1660 two years after, this kind protector gave him the hall of the royal palace. Cardinal Richelieu had caused its erection for the representation of *Miriam*, a tragedy, of which that minister had composed more than five hundred verses. This hall was ill adapted for a theatre. Good plays are to be found in France, but the appropriate halls for representation are in Italy.

The company of Moliere had the exclusive enjoyment of this hall until the death of their chief.

In fifteen years, from 1658 to 1673, he published all his plays, which amount to thirty in number. He played in tragedy; but never successfully. A volubility in his voice, and a species of hiccough unfitted him for serious performances, but rendered his comic acting inconceivably more droll and agreeable. The wife of one of the best comic actors France ever had,* has left this portrait of Moliere.

"He was neither too fleshy nor too thin; rather above the medium height, with a noble bearing, and fine limbs: his step was heavy, and his air usually very serious: he had a large nose and mouth, thick lips, brown complexion, and close bushy black eyebrows: by the different movements of these last, his physiognomy was often rendered irresistibly comic. In his character he was amiable, complaisant and generous, talked much, and when reading his plays to his fellow comedians, wished their children to be present, in order to obtain from their unartificial movements a better opinion and idea of natural action."

Moliere made a number of friends and almost as many enemies. He formed the public taste for good comedy, and that same public not unfrequently rebuked their estimable master. The same spectators who would give their applause to pieces of middling merit, of other authors, were quick in detecting, and severe in censuring the slightest defects in Moliere. Mankind judges of a writer by the expectations he has excited, and the smallest deficiencies in a celebrated author, joined to the malignity of the public, are sufficient to ruin a work worthy of fame. This is why the *Nurse*, the *Misanthrope*, the *Wise Woman*, and the *School for Women*, were at first quite unsuccessful.

Louis XIV, who possessed a natural taste, and very just, though uncultivated discrimination, often by his presence attracted the court and the city to the performances of Moliere. It would have reflected more honour on the nation, had it not found it necessary to recur to the decisions of the sovereign, in order to form a just judgment. Moliere had many cruel enemies, and above all the bad writers of the time, their patrons and cabals: these excited against him the religious and devout. The authorship of scandalous and improper works was ascribed to him, —he was accused of directing his sarcasms against the noble and the powerful, while his aim was only at the vices of the day. He would have been forced to yield and succumb to these accusations, had not the same king, who encouraged Racine and Despreaux, also protected Moliere.

He had a pension of one, and his troop of seven, thousand livres. The wealth, which the successful sale of his works produced, placed him in a situation, where he had no wish which might not be gratified. His influence with the king was proved by the appointments he obtained for the son of his physician, Mauvilani. There is an anecdote in regard to this person well worthy of a place here. The king, one day at dinner remarked to Moliere: "you have a physician, I understand; what does he do for you?" "Sire," replied Moliere, "we talk together,—he directs such and such remedies,—I never take them, and I recover."

He made a wise and noble use of his substance; entertained men of superior intelligence and learning, the Chapelles, the Jonsacs, the Des-

* Mademoiselle Poisson, who at its first representation in 1671, played the part of one of the graces in Psyche.

barreaux, and others of like reputation. He had a country seat at Anteuil, where in their company and converse, he often recreated himself after the fatigues and anxieties of his profession. Marshal De Vivonne, distinguished for his wit and for his friendship for Despreaux, often visited Moliere, and lived with him on the same familiarity as Lelius with Terence. The great Conde insisted upon frequent visits from him, and was wont to remark, that he always received instruction from the conversation of the poet.

Moliere expended part of his income in donations, which were often of more benefit than what in other men are called charities. By valuable presents he supported and encouraged young actors, who gave evidence of talent. It is perhaps to him that France owes Racine. At the age of nineteen Racine was employed by him to write for the theatre. By his direction the tragedy of Theagene and Chariclee was composed, and although the play would not bear representation, he presented the young author with a hundred Louis' and gave him the plan of the *inimical brothers!*

It is a sad incident in the history of letters that Moliere and Racine afterwards quarrelled. Such great geniuses, and one of whom had been the benefactor of the other should have been always friends.

He elevated from obscurity, and formed the reputation of another man, who by the superiority of his talents, and by the singular gifts of nature deserves to be known by posterity. This was the comedian Baron, who was equally and highly celebrated in comedy and tragedy. Moliere exhibited the same affection and care for him as for a son.

Baron one day mentioned to Moliere, that a comedian from the country, whom poverty and poorness of attire prevented from presenting himself, desired some pecuniary aid to enable him to join his troupe, which was playing in a distant city. Moliere from the name of the comedian, recognized in him an old acquaintance, and inquired of Baron how much he thought he ought to give him. The latter remarked, 'Oh three or four dollars, I suppose.' 'There,' said Moliere, 'there are four dollars as my gift, and here are twenty more as your's.' These are trivial incidents in themselves; but serve to show the character of the man.

Another trait as honourable as the former deserves relation. He had just given alms to a beggar. A moment after the mendicant ran up to him and said: "Sir, you did not perhaps intend to give me a louis d'or,—here it is, I return it to you.' 'Keep it my friend,' responded Moliere, 'and here is another;' then turning aside, he exclaimed, 'in what strange places virtue conceals herself!"

Moliere, fortunate by his success as an author, and rendered happy by his protectors, his friends and his fortune, was not so in his family. In 1660, he married a young lady, the daughter of a friend. Rumor said Moliere was her father; but this scandal was promptly refuted. The disproportion, however, in their age, and the dangers and temptations to which a young and beautiful actress is exposed, rendered this marriage unhappy; and Moliere all philosophy, otherwise was as he experienced in his domestic relations, much of the disgust, the bitterness, and sometimes even the ridicule, which he had so often represented upon the stage,* so true is it, that men, who in their talents soar so high above their fellows, sink below them in their weaknesses. Where-

* The remark of Quintillian is very appropriate here; "Risum fecit; sed ridiculus fuit."

fore do our talents elevate us above humanity?

His last composition was "the imaginary sick man," *le malade imaginaire*. His lungs had been affected for some time, and he occasionally raised blood. He felt himself more indisposed on the day of the third representation of his last play, and was advised not to act; but his desire to overcome his weakness was stronger than his prudence, and the effort was at the price of his life.

He was seized with a convulsion in pronouncing the word "juro" during the entertainment on the reception of the *malade imaginaire*. He was borne home in a dying state. In a few minutes assistance was rendered him by two religious sisters, who had come to Paris to collect alms during Lent, and who were residing near his house. He died in their arms, choked by the blood which rushed into his mouth, on the 17th of February 1673, aged 53. He left but one daughter, who was a young lady of much mind and spirit. His widow afterwards married Guérin, the comedian.

The prohibition against comedy and the misfortune of his having died without religious succour deprived him of a burial according to the forms of the church. The king regretted it much, and this monarch, whose domestic and pensioner he had been, requested the Archbishop of Paris to have his body inhumed in a church. The Cure of St. Eustace, his native parish, declined taking upon himself the charge of the funeral. The populace, who recognized in Moliere nothing but a comedian, and who were ignorant that he had been an excellent author, a philosopher, and a great man in his kind, on the day of his funeral flocked in crowds around the door of his house: his widow was obliged to throw money among them from the windows, and this miserable rabble, which, without knowing why, had disturbed the funeral, followed the corpse in silence and with respect.

The difficulty which arose about his interment, and the injustice he had endured during life, engaged the attention of the famous Father Bohours, who composed the following epitaph, which, of all those written on Moliere is the only one worthy of being transcribed, and the only one too, which is not inserted in the false and unauthentic biography, that has always heretofore been prefixed to his works:—

"Tu réformas et la ville et la cour
Mais quelle en fut la récompense?
Les François rougiront un jour
De leur peu de reconnaisance.
Il leur fallut un Comédien,
Qui mit à les polir sa gloire et son ètude;
Mais, Moliere, à ta gloire il ne manqueroit rien
Si parmi les defauts, que tu peignis si bien,
Tu les avois repris de leur ingratitude."*

The popular anecdotes of Chapelle and his friends have been omitted because believed to be of no authenticity. The Duke of Sully, the late prince of Vendome, and the Abbe de Chaulieu, who were very familiar, and passed much of their time with Chapelle, have assured us that all those narrations are untrue, and unworthy of the slightest credit or belief.

J. E. D.

* 'Twas thine to chasten court and town;
And what was thy reward?
Frenchmen shall one day blush to own,
How thankless their regard.
They lack'd a good Comedian's spell,
Whose taste would polish what his wit subdued:
But, Moliere, thy fame were much as tongue could tell;
If, 'mongst the faults we see portrayed so well.
Thou'dst deeply chid their black ingratitude.

FOR THE CATHOLIC EXPOSITOR.

THE MOTHER'S DREAM.

A mother sat beside her dying child,
And while the tears rolled down her pallid cheeks
Exhausted nature yielded her to sleep.
'Twas not the heavy sleep the laboring man
Enjoys, when after a long day of toil
He sinks unconsciously to calm repose:
Nor that which marks the slumb'ring new-born babe,
Gilding its happy features with a smile.
Her's was the startled, and half waking state
In which the wandering reason loves to roam,
Free, unrestrained by bounds of time or space,
Winging its flight 'midst thoughts of earth and heaven.
While thus she slept, her guardian angel seemed
To hover o'er her drooping head, and thus
In gentle, soothing tones poured forth her song:

SONG OF THE ANGEL.

The world has its pleasures,
  The world has its woes:
How vain its enchantments
  Each dying man knows!
The poet,—the painter,—
  The student,—the sage,—
Philosophers,—heroes
Of history's page,—
As a tale that is told,
  Have all faded away:
Had they died in their childhood
  How happy were they!

The miser,—the beggar,
  The king,—the divine
Death ruthlessly seizes
  And cries "All are mine"
"I care not how aged,
  I care not how young—
"My arrows are pointed,
  My bow's ever strung.
"My path like the torrent,
  For no man I stay;
"Whom I kill in their childhood
  How happy are they!

They feel then no sorrow,
  They know then no care,
Life's chances and changes
  Not destined to bear:
To glory in heaven
  Their spirits shall wing;
Oh grave! where thy victory?
  Death! where thy sting?
Then weep no more, mother,
  Thy babe is set free!
He dies in his childhood
  And happy is he!

January 10, 1844.

R. R. I. P.

FROM THE LONDON CATHOLIC MAGAZINE.

THE CATHOLIC SPIRIT OF SHAKSPEARE.

Among the many questions to which the but partially known biography of the great bard of Avon has at different times given rise, has been that of his religious belief; and upon the strength of a testamentary paper discovered in 1770, in the house marked by tradition as his birthplace, Shakspeare has by some of his commentators been presumed to have been a Catholic. Malone, having rigidly inspected the document referred to, has, however, pronounced it to be spurious. Be this as it may,—and taking into account the almost proverbial laxity in religious practice which unfortunately characterises the profession of a stage player,—it seems difficult to determine what may have really been the form of worship mostly, or all followed by our illustrious poet. That notwithstanding some years' possible neglect of practical observances, the germs of religion flourished green at his heart, abundant evidence is furnished by his glorious works, and the object of this article will be an attempt to shew, from a cursory review of his plays, that their author must have been imbued not only with a religious, but a Catholic spirit. It seems germane to such a surmise to remark, that, flourishing at a time when the feelings and fashion of the day were so diametrically adverse to Popery, that deadly hostility may be said to have existed between the partisans of the old, and self-formed reform creeds; Shakspeare, in the character of a popular dramatist, might reasonably enough have pandered to the prejudices of the many, in bringing Catholic personages, and practices, and institutions, into ridicule and contempt, had not some motive more powerful than the self-interest which such a course might have advanced, impelled him to pursue a directly contrary one. For throughout the whole range of his immortal compositions, not a sneer, not a sarcasm, not an invidious remark is levelled against the religion which the Parliament of that day had vilified, stigmatised, and abolished. The church dignitaries and monks of Shakspeare are from the mint of Rome, not from that of the pulpit oratory of Paul's Cross, which from day to day denounced, with every species of misrepresentation and virulence, the ministers and monastic institutions of the Catholic religion. The question seems to be, whether such faithful portraitures of real, and such favourable delineations of imaginary ecclesiastics of the Church of Rome, are consistent with the spirit of bigotry and falsification which, in the days of Shakspeare, inflamed the universal mind of those who had just rudely shaken off her authority. But in point of fact, had the Catholicity of Shakspeare been notorious matter of history, we could not have expected from his pen more faithful, and more felicitous illustrations of Catholic character, feeling, and procedure, than those with which his writings abound. Whe-

ther as leading personages, or as the most utterly subordinate characters of his dramas, Shakspeare's cardinals and priests, friars and nuns, are invariably introduced under circumstances that challenge respect in their regard, rather than any other feeling. It were well as if much could be said of the works of Dryden, an acknowledged Catholic; who, nevertheless, pursued an entirely opposite course.

But we would fain illustrate by instances selected from the whole range of his writings, what we are proud to regard as the Catholic spirit of Shakspeare. A priest being introduced in *Twelfth Night*, Olivia and Sebastian thus discourse of him:—

"*Olivia.*—Now go with me, and with this holy man,
Into the chantry by: there before him,
And underneath that consecrated roof,
Plight me the full assurance of your faith.

. . . . . .

"*Sebastian.*—I'll follow this good man, and go with you;
And having sworn truth, ever will be true.

"*Olivia.*—Then lead the way, good father; and heavens to shine
That they may fairly note this act of mine."

Respect for the priestly character, and total freedom from levity, are the characteristics of the above passages.

In *Measure for Measure*, how reverential is the manner of the Duke to Friar Thomas, in the scene where he requests the latter to supply him with the means of assuming the monastic habit, by way of disguise. The nun Francisca, and friar Peter, in the same play, although filling quite unimportant characters in relation to the general conduct of the piece, are presented under colours in strict keeping with the sacredness of their vocation. The friar in *Much Ado about Nothing*, is a dignified personage, and made to utter some of the finest passages in the play. It is in the following beautiful language that he comes forth the champion of Hero's wrongly aspired innocence:—

"*Friar.*—Hear me a little,
For I have only been silent so long,
And given way unto this course of fortune
By noting of the lady. I have mark'd
A thousand blushing apparitions start
Into her face; a thousand innocent shames
In angel whiteness bear away those blushes;
And in her eye there hath appear'd a fire,
To burn the errors that these princes hold
Against her maiden truth: call me a fool,
Trust not my reading, nor my observations,
Which with experimental seal doth warrant
The tenour of my book; trust not my age,
My reverence, calling, nor divinity,
If this sweet lady lie not guiltless here
Under some biting error."

"Good friar," "holy friar," are the epithets addressed to him by the personages of the drama, in seemingly direct contradiction to the ante-religious spirit which represented the monks of the Catholic Church as types of grossness and sensualism.

Upon the abbess in the *Comedy of Errors*, falls the delivery of the fine lines on melancholy;—

"Sweet recreation barr'd, what doth ensue,
But moody and dull melancholy,
Kinsman to grim and comfortless despair,
And at her heels a huge infectious troop,
Of pale distemperatures, and foes to life?"

No event in English history has been a more constant, and perhaps effective mark for Protestant invective, as illustrating the alleged degredations to which England was subjected under Papal supremacy, than the famous surrender of his kingdom by King John to the Pope, and resumption of it as a fief of the Holy See. Here was an opportunity for our poet to have exhaled all the bitterness of "No Popery" spirit, in the delineation of the legate Pan-

dulph, through the medium of whom the ignoble act was perpetrated. There can be no doubt that the public opinion of Shakspeare's times, would have hailed with applause, pictures however overcharged of priestly insolence and usurpation. Under what colours, however, does Pandulph present himself to our notice in *King John?* Certainly neither as an object of hatred, nor of ridicule, nor of contempt, but in the garb of historic and unvarnished truth, and in all the pomp of his legatine character. King Philip of France thus ushers in the Roman dignitary:—

"Here comes the holy legate of the pope."

Upon which Pandulph replies in terms of grave and dignified authority—

"Hail, you annointed deputies of Heaven!
To thee, King John, my holy errand is,
I Pandulph, of fair Milan cardinal,
And from pope Innocent the legate here,
Do, in his name, religiously demand,
Why thou against the church our holy mother,
So wilfully dost spurn, and force perforce
Keep Stephen Langton, chosen archbishop
Of Canterbury, from that holy see?
This, in our foresaid holy father's name,
Pope Innocent, I do demand of thee."

The poet that put such bold language into the mouth of the papal legate, must have entertained lofty notions of the prerogatives of the Catholic Church. A discussion ensues in which King John angrily calls in question the legality of the legatine summons, and Pandulph deliberately pronounces against him sentence of excommunication. How easy would it have been for the poet to have levelled at the Roman dignitary, some biting sarcasm and insult from the licentious tongue of the bastard Faulconbridge, the adherent of his royal brother, but of whose gibes however the archduke of Austria is the sole victim, while Pandulph delivers long speeches unmolested. And when King John forsaking his former insolence of tone, yields his crown to the legate, how full of pround dignity is the latter's rejoinder:—

"*Pandulph.*—"Take again (*giving John the crown*)
From this my hand, as holding of the Pope,
Your sovereign greatness and authority.
. . . . . .
It was my breath that blew this tempest up
Upon your stubborn usage of the Pope:
But since you are a gentle convertite,
My tongue shall hush again this storm of war
And make fair weather in your blustering land."

Even the wrath of Louis of France, when Pandulph announces John's reconciliation with Rome, and seeks to deprecate the spirit of hostility he had formerly fomented, vents itself rather in the language of firm remonstrance, than of disrepect.

How strictly in accordance with the character of a Christian prelate, is the bishop of Carlisle's brief exhortation to Richard II.

"Fear not, my lord; that power which you king,
Hath power to keep you king, in spite of all,
The means that heaven yields must be embrac'd
And not neglected; else if heaven would,
And we will not, heaven's offer we refuse;
This proffer'd means of succour and redress."

The archbishop of York in Henry IV. is too literal a member of the church militant to be a very edifying clergyman, yet how finely blend in him the dignity of station with the ardour of martial enterprise! and how happy a sentiment is that contained in these lines,

"A peace is of the nature of a conquest,
For then both parties nobly are subdued
And neither party loser."

A hostile pen might have depicted the contrast between the calling of a Christian, and the propensities of a warlike prelate in far more odious colours.

The play of King Henry V. opens with a long and dignified dialogue, full of poetic graces, between the Archbishop of Canterbury and the bishop of Ely. Upon the former prelate's arguments and exhortations the young king is induced to undertake the French war, and in the two lines uttered by Henry V. after the victory of Agincourt,

> " Do we all holy rites,
> Let there be sung *Non nobis* and *Te Deum*."

A nicety of Catholic feeling is discoverable.

Cardinal Beaufort, bishop of Winchester in Henry VI., is the faithful portraiture of the haughty and ambitious prelate, who, for the attainment of his purposes shrunk not from the commission of crime. His inhuman participation in the cruel murder of Joan of Arc shuts him out from all human sympathy: Shakspeare does not however overcharge his character with atrocity, and from the scene of his unrepenting death-bed, contrives to draw a truly Catholic moral.

> " *King Henry.*—Peace to his soul, if God's good pleasure be,
> Lord Cardinal, if thou think'st on heaven's bliss,
> Hold up thine hand, make signal of thy hope,
> He dies and makes no sign ; O God, forgive him !
> " *Warwick.*—So bad a death argues a monstrous life.
> " *King Henry.*—Forbear to judge, for we are sinners all ;
> Close up his eyes, and draw the curtain close,
> And let us all to meditation !"

The archbishops of Canterbury and York, and bishop of Ely in Richard III. are personages, rather in the pageantry than in the conduct of the piece.

It would be difficult to imagine a more delicate subject for the pen of Shakspeare to have handled, than that portion of Henry the Eighth's history, which embraced the repudiation of Queen Katharine of Arragan, and his espousals with Anne Boleyn. Had the poet's chief object been to pay court to the reigning sovereign, he might have thrown around that transaction less of historic, and more of fanciful colouring. It had been easy to render less obvious the justice of Queen Katharine's cause, and the nobleness of her personal qualities, to have blackened the conduct of Wolsey, and brought into more brilliant prominence the courtier-like subserviency of Cranmer, to have thrown more poetical embellishment around the character of Anne Boleyn, and to have given more plausibility to the imperious Henry's motives for placing her beside him on the throne. Such a mode of dealing with the chief personages of his drama, had, without doubt, been highly grateful and complimentary to Elizabeth, whose patronage and protection was naturally our poets object to propitiate, and would have been in accordance with the temper and spirit of the day. Shakspeare has however chosen to illustrate and not falsify history ; and from the perusal of a play, the grand incident of which is that famous divorce of the sovereign from his lawful wife, which subsequently led to that of England herself from Rome, we rise impressed with admiration and compassion for the injured Katharine, and without a particle of inward sympathy for the cause of her despotic husband.

How magnificent is her defence, when cited before the papal legate and assembled prelates ! and what noble sentiments we find in the mouth of the disgraced Cardinal, whose

demeanor in his fallen estate bespeaks at once our deepest interest and commisseration.

"*Wolsey.*—When I am forgotten as I shall be,
And sleep in dull cold marble, where no mention
Of me more must be heard of,—say, I taught thee:
Say, Wolsey,—that once trod the ways of glory,
And sounded all the depths and shoals of honour,
Found thee a way, out of his wreck, to rise in,
A sure and safe one, though thy master miss'd it,
Mark but my fall, and that that ruin'd me,
Cromwell, I charge thee, fling away ambition;
By that sin fell the angels: how can man then,
The image of his maker, hope to win by't?
Love thyself last, cherish those hearts that hate thee,
Corruption wins not more than honesty;
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not:
Let all the ends thou aim'st at, be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr. Serve the king.
* * * * * * *
O Cromwell, Cromwell,
Had I but served my God with half the zeal
I served the king, he would not in mine age
Have left me naked to mine enemies."

Could one from the pen of an acknowledged Catholic have looked for the expression of sentiments better befitting the repenting moments of an ambitious prince of the Church?

In *Romeo and Juliet* how happy is the contrast of monastic calmness and philosophy, blending with the kindliest sympathies of human nature in the character of Friar Laurence. Who does not feel that the "Benedicte" of the old monk, must have fallen on the ear of the love-distracted Romeo, with a soothing and lofty sound?

His consent to unite the lovers in wedlock is grounded upon the Christian hope of so putting an end to the bitter dissentions of two great families; and the subsequent device for rescuing the unhappy Juliet from the misery of a forced marriage, however calamitous in its result, proceeds from the working of a tender and philanthropic heart. What mind, surcharged with prejudices against the religious orders of the Catholic Church, does not, for the time, become conciliated, by the meek yet noble bearing of the good Franciscan.

We would remark in conclusion, that writing at a period, when every tongue was rife with the alleged abuses of the old religion, which the Queen, Parliament, and people had alike repudiated, and by law exterminated, when to calumniate the ministers and monastic institutions of Rome, had been to pander most successfully to the general taste of the people, it is at the least remarkable, that, without any exception, Shakspeare has invariably introduced in his dramas, the ecclesiastical personages of the Catholic Church, under circumstances, which if they could not with any historical accuracy secure for them admiration and respect, sheltered them at least from ridicule or contempt.

Such facts seem to us strong circumstantial evidences of the Catholic spirit of Shakspeare. C.

FOR THE CATHOLIC EXPOSITOR.

THE "PILGRIM FATHERS."

About this time every year, a great deal is said and sung at New England Society dinners, and elsewhere, in praise of "Our Pilgrim Fathers," and, as all of our readers may not be acquainted with the true character of the individuals eulogized under this venerable name, we deem it our duty to lay before them the means whereby to judge properly of that character, and such we consider to be their works—the laws established by them for their government in the various relations in life. But previous to introducing them to a knowledge of those laws, we will extract a passage from a lecture recently delivered in the Tabernacle, by a great admirer of the Pilgrims, the Rev. Mr. Cheever. He said "if there were imperfections,—if there were shades of intolerance in the characters of our Pilgrim Fathers, let us remember the times and circumstances, amid which they lived, &c." Now let us for a moment examine the nature of the "times and circumstances" above mentioned. The "times" were shortly after the great Reformation, when Mr. Cheever will tell you the world became enlightened; and if those "imperfections and shades" resulted from that great enlightenment, why will not Mr. Cheever and his compeers make some allowance for Catholics in the (so called) dark ages? The "circumstances" were, that the Pilgrims fleeing from persecutions inflicted on them by their fellow Protestants in England, (in return for persecutions which their forefathers, under Cromwell had inflicted when in power) found a home in the Western world, where as soon as they had established themselves, they passed laws inflicting pains and penalties upon those who did not agree with them in religious matter, as severe as any previously inflicted on themselves. Now we ask any candid man were those "times and circumstances, amid which the Pilgrims lived" sufficient excuse for what Mr. Cheever gently calls "imperfections and shades," but which any impartial man upon perusing the following, cannot but consider as monuments of the blackest cruelty and fanaticism: we now subjoin a sample of the celebrated

Blue Laws of Connecticut.

"No one shall be a freeman or give a vote, unless he be converted, and a member in full communion of one of the churches allowed in this dominion.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrate, or any officer.

No *food or lodging* shall be afforded to a Quaker, Adamite, or other heretic.

If any person shall turn Quaker, he shall be banished and not suffered to return on PAIN of DEATH!

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on Sunday.

No woman shall kiss a child on sunday, or on a fasting day.

No one shall buy or sell lands without permission of the select men.

No minister shall keep a school.

Whoever wears cloth trimmed

with gold, silver, or bone-lace, above two shillings a yard, shall be presented by the grand jurors, and the select-men, shall tax the offender at £300 estate.

A debtor in prison, swearing he has no estate, shall be let out, and SOLD to make satisfaction.

Whoever brings cards or dice in this dominion, shall be fined five pounds.

No *priest* shall abide in this dominion,—he shall be banished, and *suffer death* on his return. Priests may be seized by any one without a warrant.

No one shall read Common Prayers, keep Christmas or Saint's days, make minced pies, dance, play cards or play on any instrument of music, except the drum, trumpet, and Jew's harp.

Every male shall have his hair cut round according to a cap."

Such were the Pilgrim Fathers of New England,—let the tree be judged by its fruit, and be it remembered that these laws were carried into effect with the most atrocious severity. Such was the spirit of the men we now hear lauded to the skies, and such we believe to be the spirit which still exists in the bosoms of many of their descendants, and which they would exercise with equal severity, *had they the power.* For evidence of this we need but point to the blackened ruins of the Convent at Charlestown.

Let us now turn to a more pleasing page in our country's history. Let us unfold the records of the settlement of Maryland, by the Catholic Calvert and his followers; and hearken to the voice of the Protestant historian, in narrating the history of that State, and of its laws, and thus judge of the difference between the spirit of Catholicism and the spirit of Protestantism. We take the following extract from Mc Mahon's History of Maryland. Mc Mahon is a Protestant, and cannot be accused of partiality to the Catholics:—

"Nearly two hundred years have rolled by since the voices of our forefathers were lifted up in the wilderness, to celebrate the joyful occasion of their landing, and peaceful establishment in this their desert province. * * * Where shall we find in the history of any people, an occasion more worthy of commemoration than that of the landing of the colony of Maryland? It is identified with the origin of a free and happy state. It exhibits to us the foundation of our government, laid broad and deep in the principles of civil and religious liberty. It points us with pride to the *founders* of this State, as men who for the secure enjoyment of their liberties, exchanged the pleasures of affluence, the society of friends, and all the endearments of civilized life, for the privations and dangers of the wilderness. At a period when religious bigotry and intolerance seemed to be the badges of every christian sect, and those who had dwelt under their oppressors, instead of learning tolerance by their experience, had but imbibed the spirit of the oppressors, and when the howlings of religious persecution were heard every where around them, the Catholic and Protestant of Maryland were seen mingling in harmony, in the discharge of all their public and private duties under a free government, which insured the rights of conscience to all."

OUR PILGRIM FATHERS.

The pilgrim sires of Maryland,
How glorious their name;
Far o'er the stormy waters
To the wilderness they came:
Unfurled their banner to the breeze,
And bade its motto ring
Freedom for all to worship
In a state without a king!

The pilgrim priests of Maryland,
With many a lesson mild,
Won the heart of the poor Indian,
For they loved the forest child:
They lov'd his soul, and gave him
To know the truth divine,—
To look forever to the cross,
And conquer in its sign.

The pilgrim sires of Maryland,
How blessed then were they,
Beneath the vine they planted,
In peace they passed away:
They're gone—but we their children
Will loud their anthem sing,
Freedom for all to worship,
In a state without a king! K.

FOR THE CATHOLIC EXPOSITOR.

THE CURATE'S GUIDE, TOUCHING THE CARE OF YOUTH, AND THE GOVERNMENT OF SCHOOLS.

TRANSLATED FROM THE FRENCH* BY CAPT. DOUGLAS, U. S. M. C.

WHEREIN consists one of the principal duties of a curate in regard to his parishioners who are of under age?

It is to have a particular care of their good education in Christian schools. This is easily proved by many authorities. Holy scripture says, Adolescens juxta viam suam etiam cum senuerit non recedet ab ea. Prov. xxii. 6. Bonum est viro cum portaverit jugum ab adolesentia sua. Sam. iii. 27.

The fifth of the nine canons attributed to the Sixth General Council says, Presbyteri per villas et vicos scholas habeant, et fidelium parvulos docere non renuant. The council of Lateran under Alexander iii. says, Magistro qui clericos ecclesiæ, et scholares pauperes gratis doceat, competens aliquod beneficium

* CLERICAL TREASURE,
OR, CHANNELS FOR ACQUIRING AND PRESERVING ECCLESIASTICAL SANCTITY.
Selected from the most considerable authors of this time who have treated of these matters,
by the late Charles Demia, Promoter in the Archbishopric of Lyons, Director General of the Schools of the Diocese, and Institutor of those of the Poor,
A work equally useful to all Ecclesiastics.
Second Edition,
Revised, corrected, and much augmented by the author, before his decease.
Genu posito lachrymis atque suspiriis oro, ret hunc Sacerdotii Thesaurum inspiciatis, Thesaurum inquam iis, qui digna et Sancti custodient.
S. Ephr. Syr. Diac de Sac.
Lyons:
John Certe, Mercer Street, Sign of the Trinity.
1694.
With privileges and approbations.

assignetur. Another general council under Innocent iii. extends this ordinance still further. In fine, leaving many other proofs, the Council of Trent ordains it yet more strongly: Ecclesiæ vero quarum annui proventus tenues fuerint. . . saltem magistrum habeant qui clericos alios que scholares pauperes grammaticam gratis doceat. See also the same Council in sess. 23, chap 18, of Reform.

It is seen in these authorities that the Holy Spirit has caused the establishment of Christian and Ecclesiastical Schools to be ordained by the Holy Church. Each curate ought therefore to consider this establishment as one of the most efficacious and universal means for the sanctification of his parish; and to watch diligently that from the time children have the use of reason, they may be sent thither by their parents.

How is the necessity and utility of these schools proved?

Because without them one could not commonly be well instructed in his duties towards God, towards himself, and towards the neighbour; and therefore it is very difficult, not to say morally impossible, to satisfy therein, and consequently to be saved; and with these schools, being well regulated, one is instructed in his duties, and learns the means of satisfying them; for besides that the curate ought here to make the children learn to read and write, he ought also to make them learn to pray to God, to confess and communicate well, above all, the first time: the one instructs to practise virtue, avoid vice, follow Christian maxims, sanctify his labour, etc. And a curate not being able ordinarily to govern as he would the old people, who are trees which have taken their bent, it is more easy to impress on these soft waxes the figures that he desires, having near him in these schools twice a day these children; who in process of time marrying, are fathers of a family, which they sanctify by their good conduct.

These schools are as public academies where the fiery passions of youth are tamed and subjected to reason. They are nurseries where virtue is cultivated, and the vicious habits of corrupt nature are rectified by the holy instructions which are made there. These are magazines, or rather academies, where are formed good labourers, holy magistrates, good fathers of families, etc. In fine, these schools are excellent novitiates of Chistians for the preservation of the inestimable treasure of baptismal grace; and to say it in one word, it is the work of works.

It is this which is proved much at length in the remonstrances we have heretofore made to Messieurs of the city of Lyons, relative to these schools.

Wherein consists the care that a curate ought to have of the schools?

First: To choose two persons of singular probity, piety, and capacity; one for the school of the boys, and the other for that of the girls. The curate or his vicar may apply himself to that of the boys, or in default of him, some good ecclesiastic; or at least a laic of great probity, agreeable to the inhabitants if possible; and for the school of the girls, an honest and pious matron, who ought not to teach the boys any more than the master the girls.

2. To procure some reasonable appointment for the master and the mistress, as well on the part of the public as of individuals; and contributing himself as much as his means will permit. He may even employ the moneys of the building, with the permission of the ordinary. The king, by his declaration of the month of February, 1688, wills that part of the goods of consistories, and of Huguenots gone out of the kingdom without his permission, be appli-

ed to the establishment of schools, where the prelates with the intendants, shall judge them necessary.

3. The curate ought to establish in these schools good regulations. See on this subject the letters of one curate to another curate, where it is spoken of.

4. He ought to hold the hand to their execution, and to watch as well on the master and mistress as on the scholars, to the end that the one and the other may do their duty.

5. He ought to do his utmost to induce parents to send their children, and to cause the poor to be received gratuitously.

What are the regulations which a curate may establish in these schools?

1. That they enter and depart at a regular hour; that prayer be made publicly, both in coming in and going out, and that there be made at each hour some act of religion.

2. That the vacations be regulated; that the times ordained for confessions, communions, and catechisms be observed: that the master keep the method which will have been given him to teach these things, as well as for the scholars to learn to read, write, spell, etc.

3. That the school be divided by classes and bands, with reference to the capacities of children.

5. That the first places also be designated, that certain officers be established, as a sub-master, a prefect of modesty, etc.

In a word, he must prescribe to the master and to the scholars, that which they are bound to avoid and to do; holding the hand, to the end that the one and the other may acquit themselves of their duties.

What are the duties of the curate towards the schoolmaster?

He ought to have love and esteem for him; to consider him as his brother and his benefactor, to instruct him in the regulations of the school, of the method of catechising, and of the manner with which he ought to comport himself, to acquit himself well of his duties. He must at times visit him, make the school himself sometimes, and above all the catechism often in the same school, in order the better to confirm the master in this employ, and to give him more estimation therein. It would be well also that on certain days he invite him to his table. He ought moreover to watch over his conduct, take guard to the persons with whom he associates, and if he acquits himself of his duties. He ought to encourage him in his griefs, warn him prudently in his defects, and assist him charitably in his necessities.

Assuredly the duties of a good schoolmaster are included in the Epistle of St. Paul to his disciple Titus, and particularly in the first chapter. He must then explain to him the 11th and 12th verses, on these words, turpis lucri gratiâ, making him to understand that the cupidity of amassing wealth ought not to reign in him. He will counsel him the reading of the section of the counsel of Trent, where it is spoken of what schoolmasters ought to teach.

What are the duties of a curate towards his scholars?

From the time that children are of age to be able to speak, and to learn the Christian doctrine, he ought to enter into a holy apprehension, lest by the evil example of the age, these young souls, who are susceptible of all impressions, lose the grace of holy baptism; and therefore,

He ought, 1. To recommend to parents that they beware of giving them evil example, or suffering it to be given to them.

2. To send them to the school, or induce their parents to do so.

3. To be watchful to the profit they derive therefrom, to observe if

they are modest in the streets, if they avoid idleness, if they repeat the catechism to their parents.

4. To be careful that they frequent the sacraments as far as they are capable thereof.

5. To teach them to serve well at mass, to carry a chandelier, the censer and the cross; and to perform other functions in serving the priests, to teach the full chaunt to those who have any disposition for it, and any seed of vocation for the church, to cause the more sedate on certain days to sweep and decorate the Church, exercising them at times in things of piety, to which they will have the more disposition.

6. He may also employ the most sage and sedate in carrying the blessed water on Sundays.

What are the duties of the schoolmaster?

They are reduced to five heads, to wit, to that which he owes, 1 to God; 2. to himself; 3. to the Church; 4. to his scholars; 5. to his curate.

What are the duties of the schoolmaster towards God and himself?

He ought to be pious, diligent at prayer, frequenting the sacraments, modest in his exterior, sober in his living, prudent in his conduct, enemy of idleness, play, hunting, and other mundane diversions, remote from the society of girls and women, and even persons in whom virtue does not shine, to observe faithfully the rule which he has prescribed himself in the retreat which he ought to make before entering on this employ, to be well affected and confirmed in the catholic religion, learned in scripture, but yet more in the verities of faith and evangelical maxims, in order the more easily to implant them in the minds of his scholars.

What are the duties of the schoolmaster towards the church?

He ought to be attached by affection to the parish, to assist at the office of Sundays and principal feasts, to conduct his scholars thither at times, to lead them in processions two by two, to assist if he can at the administration of the sacraments when they receive them, to decorate the church on certain days, applying sometimes to these functions the most sage of his scholars; in fine he ought to regard himself as the valet of the house of God, esteeming himself much honoured of these employs.

What are the duties of the schoolmaster towards his scholars?

1. He ought to burn with an ardent zeal for their salvation, not having inclination nor aversion in particular, but an equal charity for all, to suffer their imperfections with patience and gentleness, not to be enraged, nor use injurious language, and to abstain from all sensual caresses.

2. To be careful that they make prayer in entering or going out of school, and when the hour is struck.

3. To make them hear the holy mass every day if he can.

4. To make those confess who are a little advanced in age at least five or six times the year on the antevespers of good feasts; and those who are of lower age twice a year; to wit, at Easter and in Advent; inviting them before or after confession to ask pardon kneeling to their parents; and to labour diligently to dispose to the first communion those who have attained the age of about eleven to twelve years.

5. To make the catechism one or two days before each great feast, besides that which he ought to make twice a week, according to the order prescribed in the catechism of the different classes of the diocese of Lyons. He ought to make it to them in the manner which may insinuate to them a great love of God and a great charity towards the neighbour; and to do to others that

which they would should be done to them. This is a maxim which the master ought much to inculcate; as well as this truth, that the good will go into paradise, and the wicked into hell; explaining what each of these places is, and what leads to it; impressing always a great horror of sin, above all of theft, drunkenness, impurity, disobedience; and a great love of the virtues opposed to these vices, praising often purity, temperance, fidelity, obedience, modesty, etc.

6. The master ought to take care that his scholars study, that they be modest, that they do not remain idle, that they keep silence in the school, that they do not bathe themselves in places exposed to view. Indeed when he is constrained to chastise them he will cause that they do not appear uncovered, for fear that modesty be thereby wounded.

7. When children quit the school, he ought to recommend to them that they take leave of him, and if possible of the curate, in order to give them advice with reference to their nature, and the profession they would embrace; exhorting them to avoid wine, impurity, play, and evil company; to make a little spiritual reading or prayer at least on certain days of the week, to frequent the sacraments, choose a good director, be devout to the holy Virgin, etc,

What are the duties of the schoolmaster to his curate?

He ought to have a great love and esteem for him, visit him on the days he will have designated to him, consult him on his particular conduct, and that of his scholars, present to him the catalogue of children who have absented without cause for three months, to mark to him also the name of those who have done well or ill, in order to encourage the first by some recompense, and to warn the others with prudence. For this catalogue he can serve himself of the table inserted hereafter at chapter 6th of this fifth part.

What are the means of which the master can serve himself for acquitting himself well of his duties?

It is first to have a high esteem for this holy employ. The great Gerson did not disdain to apply himself to it in Lyons, in 1428, answering to those who reproached him that it was an occupation too trivial for a chancellor of the University of Paris:—Nescio prorsus si quidquam majus esse potest quam animas ab ipsis inferni portis eripere, et quasi plantaré aut rigare.

2. To offer himself often to the infant Jesus, attracting and caressing the children, Et advocans Jesus parvulum, dixit, nisi efficiamini sicut parvuli, etc., sinite parvulos venire ad me; recommending them to be their equal in innocence, and teaching the ignorant.

3. To ask of him earnestly the necessary graces, as well for himself as for his scholars.

4. To make a retreat annually, and render himself faithful to the regulation of the day, that he will prescribe himself, above all to prayer, or at least to spiritual reading.

5. To frequent the sacraments.

6. To have great devotion to the holy apostles, to St. John, St. Gregory, St. Jerome, St. Charles, and other saints who have applied themselves to this holy exercise, of which there has been prepared a small litany.

7. To think often that the principal end of these schools is to aid these young souls to preserve their baptismal innocence, and the less principal to instruct them in good letters.

8. To remove himself from secular conversation.

9. To have a great love for Jesus,

poor, despised, and suffering; praying him that he will make him a good part of this holy love.

10. To take them sometimes in particular to examine them, and he will do thus usually in regard to the larger, who will be ready to quit school and embrace a profession. He will represent to them, that they ought, like Samuel, to ask that God make known to them what is his will. He will give them advice according to their bearing.

Finally, in regard to the scholars, he ought to govern them rather by gentleness than by fear. It is therefore he ought to render them rewards rather frequently, and chastisements so rarely, that if he can he will make them to be received from the heart, convincing them that they are deserved. This maxim is of an extreme consequence, as well for the master as for the perfection of the scholars.

What must be observed to lead the children easily to read?

He must divide the school into different classes, with reference to the capacity of children; putting in the first those who learn to know the letters, which can be shown in a large table, where they are marked. They can also be made to play one against the other, some pieces with wood where the letters are engraved, in presence of another scholar more capable, who may be as the arbiter of the play.

In the second class he must put the children who learn to spell, that is to say, to join the letters to make syllables.

In the third, those who learn to join the syllables to make words, or otherwise, those who read by words.

In the fourth, those who read by phrases, or from punctuation to punctuation.

In the fifth, those who, after having learned to read the Latin passably, begin to read the French, or rather, those who are at manuscripts, observe the accents, pronunciation, etc.

In the sixth, those who are the most capable, that the master makes to read sometimes by remarks, that is to say, to make to observe where there must be capital letters, elisions, accents, their value, the quantity, or rather those who learn Latin, etc.

They also range in divers bands, those who learn to write in proportion to their capacity, separating those who are at letters from those who are at words, to the line, to two and three lines.

The master having so divided his school, what ought he to observe?

1. That the books used in each of his classes be uniform, and of one and the same impression.

2. Not to pass any infant from a lower to a higher class, who is not well instructed and capable; not to advance one more than the other, nor to confer favours, which are a cause of jealousy and often of dissentions, not only among the children, but also among parents.

3. Not to make the children read all in course that which they know by heart, as the Pater.

4. That they pronounce well the finals of Latin words, without hurrying or clipping them, correcting the bad accents and bad pronunciations which they might have. To this effect it is good that the master at times make them repeat certain difficult pronunciations.

5. That they be not put to the reading of French before they are versed in that of Latin.

6. That they make a little pause at the comma, a little more at the semicolon, some little further at the colon, and finally at the period; that they observe also the value of the accents.

7. That when they fail, the master give time and make them know their fault, in order that they may correct themselves if possible, or let

it be some other of the band who corrects them.

8. When the school is numerous, he may divide each class into divers bands, by which means one single master may teach two hundred children to read.

Things being so disposed, the master placing himself behind the children will touch one of the scholars of the band, who ought to read until he touches another; and when the child who reads makes a mistake, he does not rectify him at first, but gives him time to rectify himself; or rather he who follows, rectifies him aloud, and the others a little lower. The master may at times avail himself of the sub-master, or of some of the other more capable scholars to make this public reading in his place; and in this case, he who is employed must have before his eyes the lesson which is read, to take care that the children do not fail at the commas, points, and words which are read.

What books ought the master to make use of in reading by bands?

For the first and second class he may use the first and second book of the little alphabet.

For the fifth the Psalter, Christian Thoughts, the Imitation, the Introduction, and other similar works.

What ought the master to observe for writing, arithmetic, and orthography?

For writing, if the master does not know how to write well, or if he has too great a number of children, he may serve himself with printed examples, or of those of able writers, placing them before each one to copy, and then correcting their faults; but the master should at least be well instructed in the principles of good writing.

These principles consist in knowing: first, the good situation of the hand and of the body. Second, the formation of the letters, their proportions, distances, their full cutting, half round. Third, the joinings of one with the other, observing those which are joined from foot to head, or from foot in body, or from head to head, or from foot to foot. There may be seen certain important instructions, given by Dales, Senaut, etc.

For arithmetic, the master may show it in common in a table, in the manner designed in the parish school.

Touching Orthography, he can make the children dispute on some words, or copy some lines of their lesson at certain days and hours appointed for this purpose.

What must he do for the perfection of these schools?

Where they are numerous, certain officers may be established; as 1. a sub-master, who supplies and performs the functions of master.

2. Decurions, one of the lessons, the other of the catechism.

3. An almoner, or reciter of prayers.

4. A visiter to visit the absent, informing himself of their deportments, etc.

5. An intendant, who reviews the other officers, causes silence to be kept, has care of initiating new comers in the exercises of the school, serves for a model and rule to others, who ought to conform to him in his bearing in certain exercises, etc. In the lesser schools, a single child can perform many of these offices.

The master will observe to speak little, and to establish certain strokes of the bell, or other signal, to mark the principal exercises.

There are other instructions, which regard the reading of manuscripts, arithmetic, civility, and other things concerning the perfection of schools, which may be seen in the book of the parish school, and the regulations prepared in favour of the schools of the poor of Lyons.

As to that which regards the schools of girls, the mistress may

observe in proportion towards her scholars the things which have been said touching the schools of boys, watching on the conduct of her girls, with so much the more care as they are more light and difficult to learn, and more easy to become disorderly; and the better to succeed in this conduct, she will read attentively the book of Christian Instruction of young girls, extracted from the book of Mr. Gobinet, printed by Elie at Paris.

The mistress can see the book of M. Chemal, or Letters of one Curate to another Curate, where may be found excellent advice for the education of girls. He says among other things, that it is useful to learn them to labour at the same time as to read, in order thereby to make them fit for domestic affairs, and capable of occupying themselves in the state where God may place them.

Finally, to prevent the instruction given on working days, from being dissipated on Sundays and feast days, there is here added an instruction touching the Sunday School.

OF THE SUNDAY SCHOOL.

What is the necessity and utility of the Sunday School?

1. It prevents many disorders in a parish on the holy days of Sundays and Feasts. 2. It procures them much good.

The disorders that it prevents, are sports, dances, debauches, tavern haunting, quarrels, bad company, and other dissoluteness, whether public or private, which are so much the more criminal, as these same days ought to be sanctified by holy and pious actions.

The goods that it procures are that it withdraws from these disorders, and that it gives occasion of learning to pray and serve God, to read, to assist the sick, to behave well in the family, and it instructs in other duties of the christian.

Wherein consists the Sunday school, and what are its exercises?

First, the assembly ought to be composed of pious persons, whether it contain boys or men only, whether it contain girls or women only, which persons unite themselves under the authority of the Pastor on Sundays and feast days in a convevient place in the parish, to occupy themselves holily, after, and sometimes before the hours of public service.

2. The time of the assembly will be divided into three or four exercises. 1. In the reading of some good book designated by the curate, on which from time to time some pause will be made, to repeat that which has been read. 2. In the prayer which will be made in common, which will be the same that is made in rising, designated in the family from the exercise of the Christian, or the catechism of schools; and at the end of the assembly will be said the prayer that is made in lying down. 3. The instruction of the catechism will be by questions and answers, which the person presiding in the assembly will cause to be repeated prudently to each scholar. 4. Those who present themselves will be taught to read. This order is at times changed, according to prudence and occasion, and spiritual canticles are occasionally sung.

3. The assembly will commence by prayer, will be aloud that it may be learned by all, with the desire of praying together morning and evening in the family, and not separately. The same prayer will always be said, so as not to burden the memory of the weak, and to the prayers will be added from time to time some hymn or spiritual song, to maintain devotion, and not to be wearied in the

school. It will be made known, that the principal design of the assembly is the sanctification of Sundays and feasts, that Christians ought not to pass these days in an idle and barren repose like the Jews, nor in vain and dangerous occupations like people of the world, but in a holy rest, and like the primitive Christians in prayer, singing of holy songs, reading of good books, frequenting the sacraments, visiting the sick, pious instructions, and the performance of good works and Christian virtues, and that so they ought to be rejoiced at passing a little time in the exercises of this assembly.

What are the means of profiting of the exercises of the Sunday school?

There are two sorts:—Some regard the persons who ought to compose this school, others regard the order that must be observed therein.

With regard to the persons, there are two sorts: some who are officers, others who are scholars and disciples. With regard to the first, care will be taken not to choose for master or mistress but of the boys, men, girls, or widows the most exemplary, the most discreet, and the most spiritual of the parish, who are already a little advanced in age, and who are principally chosen and approved by the curate. Some assistant may be given to them, having if possible, the same qualities. Decurions will also be established, whether for the catechism or for the lessons. With regard to the others, that is, the scholars, choice will be made of the best subjects, the most modest and most pious of the parish. As to the others, they will be required for some time to importune for admission to the assembly, telling them mildly that when they are become more regular, they will be willingly received; provided M. le Curate consent. There will also be established Repeaters of the matters of the last assembly, who will take care to repeat clearly and audibly the principal of what has been said the last time.

With regard to the order, the school may commence two hours after high mass.

1. About noon, the reading of the Life of Saints of Bonnefons, or the Life of the Fathers of the Desert, or of Grenade, or of Rodriguez; intermixed with reflections and repetitions, or answers may be made from the catechism.

2. The Lesson is read in a low voice to the master or mistress.

3. The Prayer is made at the hour always when the hour glass is turned, or when the clock is heard.

4. At one o'clock a spiritual song is sung.

5. The Morning Prayer is made kneeling.

6. Prayer in common, or Catechism.

7. The Repetition, or Reflection.

8. Evening Prayer, kneeling.

9. A Spiritual Discourse, or Jaculatory Prayer is proposed, to say often during the day. It is repeated by all together before going out.

10. Each month a Saint is presented, to imitate and invoke.

11. They retire quietly.

This order may be changed, and added or diminished according to circumstances of places, persons, etc.

FOR THE CATHOLIC EXPOSITOR.

NIGHT PRAYER.

BY J. AUGUSTUS SHEA.

Come, Spirit of Prayer !—in my bosom awake !
Let us kindle the altar with purity's light,
And this hour in the transport of holiness take,
And give them to God in the silence of Night !

When the billows of life have subsided to rest,
And the heaving of care is not felt on its sea,
And the peace of the night-star revisits the breast,
And the heav'n of the Spirit is cloudlessly free ;

Ere the Spirit of sleep by the senses is woo'd
In the silence of Nature how soothing to kneel,
No care to disquiet—no thought to intrude,
And the bosom enraptured with fullness of zeal :

To pour from the innermost shrine of the heart
The fervour, the pow'r, the intenseness of pray'r,
And, feeling that soul is a luminous part
Of heaven, to seek its inheritance there.

Humility, sorrow, sincerity, love,
Faith firm and unfailing—deep-anchor'd and sound,
And Hope, with her star ever shining above—
In prayer all these are undyingly found.

Come, Spirit of prayer—in my bosom awake !
Let us kindle the altar with purity's light,
And this hour in the transport of holiness take,
And give them to God in the silence of Night!

THERE CANNOT BE A CHURCH WITHOUT A BISHOP.

It is not our intention to take any part in the controversy between Dr. Wainwright and Dr. Potts, but to derive from it a few conclusions against the fundamental principle of both; namely that Scripture, without note or comment, is the rule of faith. Here we have two learned men, with the Scriptures in their hand, disputing upon an essential point, and so essential that both agree that upon its decision depends the salvation of souls. Will Protestants now tell us that they agree on all essential points, when two of their most learned and respectable ministers give such public testimony to the contrary? This indeed is a powerful proof, because it is a proof of fact in favour of Catholic doctrine, and bears out our assertion, that among Protestants there is no unity in point of doctrine, and consequently there is no Church; and the two contending parties may be sure that both are out of the Church.

Should Dr. Wainwright prove to Dr. Potts, (as we hope he will, and we may say that he has,) that there cannot be a church without a bishop, all the Protestants except the Episcopaleans, are out of the Church. But after all, Dr. Wainwright can never prove that in his Church there are true bishops, and consequently, his church also is a nominal one, and *all* of them are out of the Church.

Dr. Wainwright very candidly states, that Protestants received the Bible from us, which proves at once that far from being its enemies, we keep it, and propagate it. But they did not receive from us the Bible they have, that is the corrupted Bible they sell. From whence did they get it? It must be from their own minds; for the original Bible transmitted to them by us, does not contain such alterations in the text their Bible does. Dr. Potts pretends now to prove, that the word bishops and priests and elders, are synonimous, and this will be a new alteration, according to Dr. Wainwright's doctrine, the same as the Baptists have done, by substituting *immerge* for *baptise*, thus making a bible for themselves. Indeed the Protestant rule of faith answers every purpose, and with it any thing can be proved, and objected to, so that a controversy can be carried on at pleasure, as we are afraid will be the case with the present contending parties.

Some of our readers may recollect that about ten years ago in a public discussion held in this city, several Catholic clergymen were ready to take their oaths before the audience, that they all agreed in the same doctrines, and proposed that the Protestant ministers of different denominations who were present, should also do the same; but the proposition of course was not accepted. This fact was afterwards brought to recollection several times by statements in our papers, that if the ministers did not dare to take their oath on that occasion, they should at least, come forward in some of their papers, stating over their signature, that they all agree in every essential point. No answer was given, and no answer can be given. For instance,—how can Dr. Wainwright, and Dr. Potts, together, with the ministers of their respective churches, say that they

agree upon all essential points, after having excited the attention of the public, and accusing each other of unchurching millions of Christians? Now can either of them agree with the Baptists in point of baptism? How can they be in concordance with the Quakers, whom the ancestors of Dr. Potts presented as enemies of Christianity; and those of Dr. Wainwright did almost the same in England, although not with the cruelty of the pious Pilgrims.

We thank those two learned doctors for their controversy, as we consider it a good argument against them both, and the best proof of the fallacy of the Protestant sects, and the absolute necessity of the authority of the Church to preserve Christianity. We also thank them for the evident avowal of the doctrine which Protestants often pretend to be an exclusive one of the Catholic Church: namely, that out of the Church there is no salvation. Indeed Dr. Potts complains bitterly for being unchurched, together with all his people, by Dr. Wainwright, in consequence of which he will consider himself sentenced to everlasting fire. On his part, Dr. W. does not deny the charge nor its consequences, but tells Dr. Potts, that he also has unchurched and consequently sentenced to everlasting punishment, a great many other sects. Therefore it is evident that the proposition—out of the Church there is no salvation,—is fully admitted by both these gentlemen, and not contradicted by any other minister of either sect. Let the reader judge of the sincerity of Protestant declaimers against the uncharitable doctrine of the Catholic Church, as to exclusive salvation. We repeat that we are thankful to these gentlemen, for the important service they have rendered to the Catholic Church, in their controversy, as far as it goes; and we are confident that they will continue the good work, in the process of their polemical discussion. Let them go on,—we will be joyful spectators.

With true respect to the learned Dr. Wainwright, we may be allowed to express our surprise at his assertion, that should the Presbyterians have no Church in this city, there is no doubt that they would be admitted in the spirit of Christian hospitality, to the communion table of the Episcopal Church. We do not understand this *Church hospitality*, and it appears to us a human feeling more than a religious act, and we are sure that it appears the same to Dr. Wainwright, although he tries to make things very smooth, in order to meet the argument, (if argument it can be called,) taking from it the uncharitable appearance of his doctrine, as to "unchurching" the Presbyterians. Let the two ministers humour each other and pass mutual compliments as they please, but let the members of both communities observe, that in the true spirit of Christianity, those who deny a *dogma*, as Dr. Wainwright himself calls it, and set themselves up in a different form of Church from that received from the apostles, those whom Dr. Wainwright calls followers of the recent invention of Geneva, those who do not believe the Eucharist to be what the Episcopal Church believes it to be, those we say cannot be received at the communion table of the Episcopal Church, according to its principles. Dr. Wainwright knows this better than we do, and it surprises us very much, that he should make such an assertion, and much more when Dr. W., explaining how those whom he has unchurched, can be saved, says, as we *Catholics* say, that *some* of those who externally appear to be in any denomination, may in spirit belong to the Church, and consequently be saved therein. Therefore, accor-

ding to this doctrine, not all the Presbyterians, but only some, are to be considered acceptable to God. But now he calls them all to the communion table, it being impossible for him to discriminate between those who are only known to God. One simple question;—would Dr. Wainwright admit Dr. Potts to his communion table? It would be worth while to look at it. After all we conclude that the Protestants are very *accommodating* people.

F. V.

DECISION OF THE FACULTY OF DIVINITY OF HELMSTADT,

(*A famous Lutheran University, in the Dutchy of Brunswick*),

OF THE QUESTION PROPOUNDED ON OCCASION OF THE MARRIAGE OF THE PRINCESS OF WOLFEMBUTTEL WITH CHARLES III. KING OF SPAIN.

The said question was propounded in these terms:

"Whether a Protestant Princess, destined to marry a Catholic Prince, may, with a safe conscience, embrace the Catholic religion?"

DECISION.

"We answer, that the question propounded cannot solidly be solved, without deciding first, whether or not the Catholics are in fundamental errors, and such as are opposite to salvation? Or, which is the same thing, whether the constitution of the Roman Catholic Church be such as that one may practise in it the *true* worship of God and attain salvation? Our answer to this second query, on which the first depends, is, without hesitation, in the AFFIRMATIVE, for these three reasons.

"*First*—Because the Caholics are, at the bottom, of the same religion with us; and have the necessary faith to know God in order to salvation. For the foundation of religion and christian life is, the belief of God, the Father, our creator; of God, the Son, the Messiah who had been promised and has delivered us from sin, death, the devil, and hell; and of the Holy Ghost, who enlightens us. We must also admit the Ten Commandments of God, which teach us our duty to God and to our neighbours; the Lord's Prayer, which instructs us how to pray; the practice of the sacraments of Baptism and the Lord's supper, according to Christ's institution and command. Moreover we must acknowledge the *power of the keys*, and believe, with them, that God has given in the church, to the Apostles and their successors in the apostolical functions, the authority of declaring to the penitent that their sins are forgiven; and to denounce to the impenitent God's hatred against them; and so, either *to remit or retain sins; therefore, we sometimes repair to the confession-*

chair to receive absolution of our sins

"Whoever believes all this, and squares his actions by his belief, is in no fundamental error; and being a christian, and a child of God, and desirous to attain the inheritance of eternal life, he may live and die in that condition.

"All these articles of faith are the abridgment of the christian doctrine, which is expounded in the writings of prophets and apostles; and are contained in the little catechism, divided into six parts, viz. The Creed, the Lord's Prayer, our Saviour's words concerning Baptism, the Lord's supper, and the vocation of minister. This catechism is common with us and the Roman Catholics; and, when they have a mind to instruct any body in the christian faith, those are the articles they teach and press, as the *necessary* points to become a christian, and have a share of salvation: as may be seen by the Roman catechisms of Canisius and Volusius, and the Catechism lately printed at Hildeshiem: wherefore the authors of the confession at Augsburg say, in the preface that all Christians, both Catholics and Protestants, fight together under Jesus Christ; and a little lower, they affirm that our Protestant religion, is not contrary to the christian religion, *nor even to the Roman Catholic;* and this will be acknowledged, say they, by consulting the writings of the fathers. Which is so true, that, we firmly and confidently believe, persons of undoubted probity and piety are found in the Roman Monasteries.

"*Secondly*—Another ground of religion is the belief of God's being a just judge, who rewards virtue and punishes sin; than which belief no other motive is more conducive to direct us from wicked acts: according to what the apostle says, in the 11th chapter of the epistle to the Hebrews v. 6, 'For he that cometh to God must believe that he *is;* and that he is a rewarder of them that diligently seek him.' The Catholics do not differ from us as to the belief of this article.

"Neither can it be deemed, that the Roman church is not a true church; wherein the ministry of God's word and the use of sacraments subsist. For if it were no more, or had not been a true church, all its members would be in a state of damnation, and irrecoverably lost, *which none among us dare to advance.* Nay, Melancthon himself has maintained that the Roman church did not cease being the true church, because the word of God was sufficiently taught in divers parts of the catechism, which contains the Ten Commandments, the Creed, and the Lord's Prayer; and in the service of Baptism; or, in the Epistles and Gospels that are read on Sundays. The author of that book is John Sambectus, and the late duke Augustus, of glorious memory, esteemed it to that degree, that he made some alterations in it, out of common places of John Haflenresser, a famous divine of Tubinge; which work is looked upon as orthodox, and as such is read all over Sweden and in the universities.

Thirdly—Both the Catholic and Protestant churches believe, and publicly profess, in the pulpit and in writing, that the name of Jesus is the *only* name, in which men may hope, and whereby they may obtain salvation; and that man is not justified by works of the law, that he is not jutified, *barely* by the performance of the law, but by God's mercy, and the satisfaction of our Lord, JESUS CHRIST, given us. This is the doctrine of the Catholic Church, as has been observed by the virtuous Abbot, lately deceased at Doesburgh, in the preface of his 'abridgment of the rules of faith:' 'the church believes,' says he, 'and

did ever teach that no person, since the creation of the world, did ever attain salvation but by Jesus Christ, who is a mediator between God and man; according to what is written in the Acts of the Apostles, chapter 3, v. 12, and as the council of Trent has acknowledged it.'

"The same christian assembly, (the council of Trent) teaches that the beginning of justification ought necessarily *to proceed from God*, and his preventing grace; that is from the vocation whereby God calls us, without *any* respect to our own merits. They teach also that *neither* faith nor good works do merit justification; and that we are taught to believe sins never will be nor ever were forgiven but through the mercy and grace of God, and the will of Jesus Christ.

"Our doctors have been obliged to own that the books, entitled Hortus Animæ—the garden of the soul, and the rituals, of Mentz, Triers, and Cologne, prove that the Catholics, who are at the point of death, are exhorted not to put any confidence in their own merits or other means of salvation, but solely to repose all their trust in Jesus Christ. We might urge the forcibleness of the proofs that are drawn out of all these books; but we shall only quote the Ritual of Mentz, printed in the year 1699. This is the exhortation it prescribes for dying persons, to whom the extreme unction is administered. 'Your merits and the merits of all mankind, are too inconsiderable for you to seek *in them* your comfort and the hope of your salvation: since, therefore, we acknowledge the imperfection of our merits, *we put our trust in the merits of our Saviour*, Jesus Christ, whom God has given to the world, in his love truly divine. Wherefore, place your hope in that merciful and gracious God.' After the sick body has received the extreme unction, they add, place your comfort in the eternal God, who is disposed to show mercy to you, and gives you strength to resist all the onsets of sin and the devil: and no doubt but God will easily drown your sins in the multitude of the precious merits of Jesus Christ. It is by that Saviour you shall be rescued from sin and the devil, and your soul shall be truly saved."

"In another catechism, the Roman Catholics direct a dying person to use this prayer: 'And in case I should for the future live a holy life, but if it should be your will that I should die, I had still rather die now, according to your sacred will, and forego the good works I might make if I lived longer.' Among other directions for prayers, which may be suggested to sick persons, this is found, by way of questions and answers. 'You desire that God should use you rather with mercy than justice, and that he deal with you not according to your merits, but according to his infinite mercy;' the sick body answers, 'I will.' 'Do you not believe that you cannot be saved, but by the precious death of Jesus Christ alone?' The sick body answers 'I believe it.'

"It is evident that these Catholic exhortations are grounded in this truth. No body is purified and delivered from his sins, but by the mercy of God and the merits of Jesus Christ; which, however does not exclude good works, or the observance of God's precepts, as if good works, though united to the preceding merits of Jesus Christ, were of no use towards eternal salvation. For no man can assert the unprofitableness of good works, without contradicting the holy scripture.

"We read in St. Mathew, (chap. xix. v. 17,) 'if thou wilt enter into life, keep the commandments.' And (chap. vii. v. 21,) 'Not every one that saith unto me, Lord, Lord, shall

enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.' And St. James, in his epistle, says Abraham was justified *by his works.* And, if any body should not look upon this text as canonical, let him hear what, a long time before, Daniel said to Nebuchadnezzar, (Daniel, c. iv. v. 27,) 'O King, let my counsel be acceptable unto thee; and break off thy sins *by righteousness*, and thine iniquities by showing mercy to the poor.' Is not the giving of alms a good work? And, if good works will avail nothing, why does St. John, at the coming out of the desert, cry aloud '*Repent?*' Why does Jesus Christ say that, *in order to be saved*, a man must love God and his neighbor? Reason itself teaches us that a profligate sinner does not deserve the forgiveness of his sins, unless he abhor them, strike his breast, and excite himself to contrition whatever confidence he may have in the merits of Jesus Christ.

"We are therefore convinced that, in these things the Roman Catholics agree with the Protestants; and if there be any dispute between them, it is only about words.

"Having demonstrated that the foundation of religion subsists in the Roman Catholic Church, so that one may be *orthodox*, and live and die and obtain salvation in IT; it is easy to decide the question propounded."

"The most serene princess of Wolfenbuttul, may in consideration of her marriage, embrace the Catholic religion; especially, considering first that she did not offend herself, nor has negotiated to be chosen; and that it is unquestionable that divine providence has led her into that match. Secondly that the said alliance will be most advantageous, not only to the Dutchy of Brunswick, but also to the whole Protestant Church; and may serve to procure the peace of all the churches, so ardently wished for.

"Care only ought to be taken, that she make no formal abjuration; and that difficult and intricate points of controversy be not imposed upon her as articles of faith. It will be sufficient to give her plain instructions.

"Several objections may be made to this our answer, which however will appear to be groundless."

FIRST OBJECTION.

"The Roman Catholic religion requires the performance of human ordinance."

ANSWER.

"The Roman Catholics teach, that divine and apostolic traditions, that is the doctrine which is not contained in the holy scripture, and which nevertheless proceeds from Jesus Christ, and his apostles ought to be received with the same respect as the written words of God: which we likewise acknowledge: and the only dispute about that matter, between them and us, is, whether such and such traditions come from God or the apostles. As to human traditions, the Catholics are of the same opinion with us."

SECOND OBJECTION.

"The Catholics enjoin the invocation of saints when God alone is to be invoked."

ANSWER.

"The council of Trent does not say it should be done, but only that it is good and profitable to do it. Nor will any good christian refuse to invoke them, when he considers that no other power is ascribed to them, but only to pray for us; and

that the Greek church, for fourteen ages past, has practised this invocation, which thus explained, does not in the least derogate from God's honour."

THIRD OBJECTION.

"A Roman Catholic must believe purgatory, of which nevertheless the scripture makes no mention."

ANSWER.

"If purgatory be understood a purging of the souls that have departed this life from the sins that stuck by them, several doctors of the church believed the same.

FOURTH OBJECTION.

"Several ceremonies, that are performed at Mass, give offence."

ANSWER.

"To those only who are ignorant of what those ceremonies signify; for there is no one of them that has not a good reputation, touching which, amongst many others, one may consult the catechism of Hideshiem, page 45, and seq. As for the rest, the Mass is a figure and representation of the most bitter passion and death of Jesus Christ."

FIFTH OBJECTION.

"The Roman Catholics are forbid the use of the blessed cup in the sacrament."

ANSWER.

"As man's incredulity does not take away God's promises, so the privation of the cup cannot be imputed to the laics, since it is not their fault; but it is rather to be believed that, if they approach the Lord's table with a contrite heart and confidence, they become partakers of the body and blood of Christ, as well as Protestants; so that, among the Catholics, the priest receives no more than a laic. In short, it must be acknowledged that there is no where any precept for granting the cup to the laics, which belonged to the apostles and priests only, as plainly appears from the 26th chapter of St. Matthew, where they were all (viz. the apostles) ordered to drink of it; which shows how the text of St. Mark, (chap. 14. 'they all drank it') is to be understood."

SIXTH OBJECTION.

"The Roman Catholics are obliged to believe *seven* sacraments, although there be but *two*.

ANSWER.

"The etymology of the word sacrament is not found in scripture, nor whether there be but two or seven. Thus the confession of Augsburg reckons, sometimes two only, and sometimes three by adding the Absolution to the Lord's supper, and Baptism; which the Roman Catholics acknowledge to be the principal. In like manner, the Protestants own that there are in scripture more than two or three secret signs or mysteries; for without doubt, when the Roman Catholics make their imposition of hands and matrimony they ground themselves on what we read in the Acts of the apostles—that the Holy Ghost did confirm them in the faith, on the day of Pentecost; and on what St. Paul says, in the epistles to the Ephesians, chap. 5. v. 32, "this is great mystery."

THE CONCLUSION.

"We are ever ready to answer

other objections, either in writing or by word of mouth; though it is chiefly to be observed, that the controversies that are between us and the Roman Catholics do not concern the princess of Wolfembuttel, whose only business is, to continue in the simplicity of faith which is best. The rest belongs to the divines, among whom there are those, in both persuations, whose eyes God has opened so, that they clearly perceive the distance between them is not so great as is commonly said. To this purpose, that which the truly learned Philip Melancthon said in his judgment of the modern controversies, addressed to Francis I. (Part IV. page 34,) deserves particular observation. 'In short,' says he, "it is an easy matter to put an end to all disputes; and I hope that those who are pious and fear God will agree in all things.' God grant they may, and that the present decision may conduce to the glory of his name, and the eternal welfare of those families, pursuant to the will of Jesus Christ our common Saviour."

"These are the wishes of all the professors of divinity, of the University of Helmstadt, April 28, 1707."

EDITORIAL OBSERVATIONS.

Rev. Mr. Cheever's Lecture.

The object of the Gentleman's Lecture was ostensibly a reply to Bishop Hughes on the mixture of civil and ecclesiastical power: but in reality, a mere tirade against Emperors and Popes—and empty declamation, made up, oftentimes, of horribly-sounding words, against the abuse of power in the Catholic Church. Among the few positive positions which he assumed, most of them were false, and wrongly represented—

1. He asserted that Constantine assumed supreme power in the Church, which he blended with the supreme power of the empire.

2. That any monk or priest in the Church, may excommunicate, from mere caprice or resentment (as in the example quoted regarding Honorius) —and that such excommunication was followed by "gorgons and chimeras dire"—and God knows what besides.

3. That Persecution is a *doctrine* of the Catholic Church. Which he attempted in a very unscholar-like manner, to prove from the Latin word *persequar* used in the oaths of the Bishops.

4. That the Albigenses were harmless men, and professed no doctrines pernicious to the state or religion.

These are but four propositions which he dared to make (because he knew he would not be contradicted in the place where he uttered them), and which are *false* and calumnious.

The Rev. Gentleman read a considerably frightful lecture about the persecutions waged by Catholics and Episcopalians: by Rome and England; but he forgot to say anything about the "blue laws" of the Presbyterians and Puritans—these were divorced from the State and the hierarchy; and yet standing on their own isolated and independent

principles, they were as expert at hurling the thunders of persecution, as the most powerful hierarchical establishment.

Of the church before the days of Constantine, he spoke as lightly, and in as condemnatory a tone, as after the reign of that Emperor. He represented St. Augustine as nourishing the germ of persecution, which St. Bernard watered and brought to maturity in the blood of the Saracens! And yet Calvin reputes Bernard as a great Saint.

He declared that he could not entrust any sect, Protestant, Presbyterian, Congregationalist, with power: for that power would be abused, and persecution ensue. Here, he spoke sensibly. And he will allow a Catholic of not merely *in*, but *of*, this our "beloved republic" to express *his* sentiment on this subject: that of all ecclesiastical power on earth, heaven, in its mercy, may save us from Presbyterian tyranny. The impression left on the candid mind by Mr. Cheever's Lecture was, that if he and his anti-hierarchical colleagues possessed the power, woe be to all freedom of conscience, and liberty of opinion, in this, or in any other country. Mr. Cheever, declaimed in strains terrific against the Inquisition, but at the same time, looked so much like a Presbyterian Inquisitor himself, that any member of an hierarchical church felt that he would be safer in the hands of the sons of St. Dominic, than in the fiery, brimstone atmosphere of Presbyterian intolerance. For the whole of his philippic against persecution, was a red hot thunderbolt of persecution which, amid the sounding names of liberty and emancipation, on one side, and the wild and infernal terrors of tyranny and despotism on the other, he hurled at the altars of every denomination but his own, until the very walls of the tabernacle shook with tremendous reverberation.

If Mr. Cheever would learn a lesson of meekness and humility from Fenelon, whose name he could not but mention with honour, he would treat his fellow Christians in a more cautious and charitable manner. Bishop Hughes admitted no abuse or vituperation into his lecture. It was no tirade against Protestantism. Why could not Mr. Cheever imitate his example: and instead of declaiming against the Church of Rome, refute, if he could, the subject-matter of the Lecture which he pretended to answer.

Pastoral Letter of Bishop Onderdonk of New York.—This is a very remarkable document, for its author commences by inserting an appeal he has made to all the Prelates of the Episcopal Church of America, against three Bishops, who have accused him of not entertaining orthodox doctrine, and one of them, the Bishop of Vermont, goes so far as to refuse to receive in his diocess any clergyman from New York.—Bishop Onderdonk requests that the accusation should be made according to the rules of his Church, and wishes to be tried by the Bishops.

The question is upon *doctrine*, it is *dogmatical*; it is not the investigation of an event, nor of the moral conduct of Bishop Onderdonk, and therefore, we think that by this appeal he has given up the fundamental principle of *private judgment*, because his doctrine must be *scriptural*, and this must be decided by himself. Suppose that the Bishops decide that his doctrine is not orthodox, is he bound to believe what they say? By no means, according to Protestant principles. The council of the Bishops of his Church claim no infallibility, and his people will remain in the same doubt. Why does he not take the *Bible alone*, and settle the question? Why does he differ

so much in opinion from his brother Bishops if the Bible is so clear?

Should Bishop Onderdonk be tried according to his request, the result will be to show that the Protestant rule of faith is a nominal thing.

Suppose that he obeys the decision—still the people will say, "perhaps he was right, and the council wrong, for neither are infallible. The question however, is *dogmatical*, and therefore, we do not know whether our dogmas are false or true, that is, whether they are dogmas or not." If he does not obey the decision of the Bishops, some will say that he is right, and others will say that he is wrong, but neither of the parties would be able to give a dogmatical or infallible decision. The council cannot condemn Bishop Onderdonk as a heretic, and Bishop Onderdonk cannot condemn the council. The confusion, therefore, will be much greater, than it is at present.

Suppose that the Puseyites in England should hold a council, and examine the points, upon which Bishop Onderdonk is accused, and pronounce him perfectly orthodox, at the same time he would be declared a heretic in America—which of the two decisions would be really orthodox? The mere nationality would give no power to either of these decisions.

For the external discipline of the Church, and for the sake of peace and order, a man must obey the decisions of proper authorities, although he may be convinced that they are wrong, but in matters of faith it is a crime to believe, or to pretend to believe an error is committed by a FALLIBLE Council. Protestants may turn the question as they please, but they can never prove that there is true faith without infallibility

The case of Bishop Onderdonk will bear out this assertion. At all events, the Episcopalians have their Prelates at war, and without means to decide the question at issue.

F. V.

REVIEWS.

SYMBOLISM; *or Exposition of the doctrinal differences between Catholics and Protestants, as evidenced by their symbolical writings.* By JOHN ADAM MOEHLER, D. D., &c., &c. Translated from the German, with a Memoir of the Author, by JAMES ROBERTSON, Esq. Two volumes of the London Edition in one, pp. 576, Royal octavo. New York: Published by Edward Dunigan, 151, Fulton-street.

It is a remarkable fact, that the country that gave birth to Martin Luther has produced many of the greatest and most powerful vindicators of the Church, from which that Monk seceded as a "*Reformer.*" And these writers, perfectly acquainted with the language of Luther (for it is their own) and the history, customs, institutions, character, and genius, of their father-land, can wield against the "Patriarch of error," weapons which others perhaps, could not easily reach. In his learned work, entitled "SYMBOLISM," Moehler has met his antagonist, foot to foot: has laid before the world the creed of Lutheranism, Calvanism, &c., &c., as derived from the original sources themselves, and

contrasted them article by article, with the ancient faith of Germany and the Christian world; and, by this mere exposition, lays open a scene of error, and heresies, which, were they carried out to the extent to which their theories tend, would have erased from the earth every vestige of truth. The swarm of sects that grew out of the Reformation would, but for the infallibility of the church, have produced a spiritual plague, more fatal and destructive than that of Egypt. But God, who permits men, (led away by their pride or disappointment) to run riot against the institutions of heaven itself, preserves under all trials and persecutions, the palladium of faith in his holy Church, and, in his due time, brings her out from the ordeal more conspicuous and more flourishing than ever. The tremendous earthquake of the Reformation shook her altars—some of them to the ground—but the edifice itself, grand, beautiful, and sublime, stood firm, and will continue, to the end of ages.

Dr. Moehler's work is full of learning, research, and profound thought. Mr. Robertson, a zealous Catholic gentleman, as we gather from his preface, has translated it well: and by his labours and perfect knowledge of the German language, has given to the English reader two master-pieces of mind: Schlegel's *Philosophy of History*, and Moehler's *Symbolism*. Mr. Dunigan the publisher, cannot be too highly applauded for his enterprise in presenting this last work in so becoming a volume to the American community. Every Catholic scholar, and every Protestant enquirer into facts, should possess themselves of this invaluable production.

New York Mirror, Extra No. IV.—This number contains the songs and ballads of Geo. P. Morris, which are already generally and favourably known both in the United States, and in England. Some of his pieces are exquisitely fine, and may rank with similar effusions in Great Britain—the *foreign quarterly* to the contrary notwithstanding. The merits of our native poets and writers are not to be determined by the indomitable passion and prejudice of Dickens or the Reviewers *ejusdem furinæ*. True and scholar-like criticism will, if not at present, certainly at some future period, do justice to American literature and talent.

The *Monthly Mirror* for February would do honour to any country.

Biography of John Randolph, &c.—The life of this extraordinary American orator and statesman will always be read with deep interest: eloquence, philosophy, classic, and general attainments all blended with an eccentricity and originality of character peculiar to himself, are the attributes of the sage of Roanoke. Mr. Sawyer, who was a member of Congress with Randolph for sixteen years, had the most favourable opportunity of knowing him thoroughly, and has succeeded in condensing into a small volume the most interesting particulars of his history. Our Catholic readers will be pleased to know, that Mr. Sawyer is a convert to the Church. We recommend his work, which may be procured at 208 Broadway, at William Robinson's, the publisher.

The Little Garden of Roses and Valley of Lilies, by Thos. a Kempis; now first correctly translated from the original Latin. Casserly and Sons, 108 Nassau street, New York, 1844.

This valuable little book needs no other recommendation than the name of its author. Really we may consider it as a second part of that golden book, the Following of Christ.

The translation is excellent, and the edition beautiful. We recommend it in every respect.

Columbian Ladies' and Gentlemen's Magazine. New York: Israel Post, 3 Astor House.

We are are indebted to Mr. Israel Post for the February Number of this Periodical. It is issued in a new and superior style, the typography very neat and distinct, and more pleasing to the eye, than that of almost any other Magazine that has recently come under our observation.

The engraving of "The Sisters," which is prefixed to this number is a beautiful specimen of art, and even without the others, of which there are two, is well worth the price of the Magazine.

Of the contents, and their character, it is sufficient for us to say, that the names of Paulding, Mc Leod, Osgood, and its estimable editor, Mr. Inman, &c., &c., are to be found as contributors to the Number before us. We wish it all the success its merits so richly deserves.

A Reply to Dr. Brownlee of New York, *and a rejoinder to Rev. Mr. Dowling of Providence, on the relative merits of the Protestant and Catholic Bibles.* By the Rev. William Ivers, Catholic Pastor of North Providence, Rhode Island.

We have received a pamphlet bearing the above title. It is to be followed by others from the same pen, and we anticipate pleasure in their perusal, but we also very sadly anticipate that Protestants will continue in their practice of repeating their calumnies, whether they are exposed or not, and to distribute their corrupt Bibles as much as ever, for they have not in view only, the Bible, but their private interest. However, these blows are of a great benefit to the true cause of the scriptures.

INTELLIGENCE.

Iowa.—A correspondent of the "Home Missionary writes as follows:—

The Roman Catholic strength is there increasing. There are those, I know, who smile at the idea of danger from the extension of their influence in our land. But did they reside here, and did they see and know all that I do, I am sure their opinion would change. It is almost incredible what efforts are being made, and what deep laid plans are maturing, and even now in course of execution, for securing the ascendency in the West, especially in this territory. It is said that, not content with their beautiful cathedral, they are about to give it up solely to the German Catholics, and erect another still more splendid on a fine commanding site. They have already, at Dubuque, two flourishing schools, one for males and the other for females, consisting of from 30 to 50 scholars. The latter is under the care of the "Sisters of Charity," recently arrived here, of whom there

are at present 19, but part of whom, it is said, are to be distributed ultimately to other points in this region. The following is a part of their advertisement:—

"*St. Mary's Female Academy, Dubuque, I. T.*, under the patronage of Rt. Rev. Bp. Loras. The Sisters of Charity of the Blessed Virgin teach all the branches which are taught in the best schools in the country. The Sisters will use their best endeavors to advance their pupils in their studies, and carefully watch over their health and morals. The mother Superior is Sister Mary Frances Clarke."

It is said also that an Orphan Asylum is contemplated here. The Catholics are gaining ground, and many of our leading people attend public service in their church, who have been educated Protestants. A notice was recently posted on their church door, stating that the impression prevailed that funds to sustain their church here, were received from the Leopold, or some other society in Europe; but that was not the fact.—*Cath. Herald.*

Detroit.—The exercises of the Mission were performed by the Redemptorist Fathers, in the Catholic Church at Detroit, during six days from the 10th of December. After Vespers, the Bishop in Pontifical robes, surrounded by a numerous body of clergy, entoned the *Veni Creator*, and subsequently gave stoles to the two Fathers, who were to perform the exercises, and who appeared in the habit of their order, with the cross on their breast. On the fourth day the altar was decorated with extraordinary magnificence, with an inscription pointing to the Saviour, and the Psalm *Miserere*, was sung amidst the cries and tears of the people. On the last day the Missionary spoke vehemently against the vice of intemperance, and exhorted his hearers to renounce it altogether. As if by inspiration, the words—*I renounce it*—were shouted from all parts of the church. Seven hundred persons on that day enrolled themselves in the Temperance Society, and the number increased even to one thousand, so that the total number of members in the French portion of the congregation is 1400.—*Cath. Herald.*

Death has been busy, of late, in our high places. Since last week we have received intelligence of three deaths, two of which will be heard with melancholy interest by Catholics, and the third by Irishmen generally, of whatever creed. We mean those of Wm. Gaston of N. Carolina, Edward Kavanagh of Maine, and Alexander Porter of Louisana; the first two, distinguished Catholics, and the third an eminent Irishman, and, we believe, a Presbyterian.

Judge Gaston died on Tuesday the 23d ult. While presiding on the Bench of the Supreme Court of his State he was seized with an apoplectic seizure, was taken home, and died the same evening. Few men in our country had secured to a greater extent the esteem of all classes of his fellow citizens; and oftener than once he has been spoken of as the candidate of one the two great parties (the Whig) for the high office of the Vice President of the United States, for which his abilities, interity, and general character eminently fitted him. It was well understood that he was offered by President Harrison, and declined, a prominent place in his cabinet. Though constantly occupied with the duties of his long public career he was at all times ready to lend the aid of his position, influence and signal talents, to advance the interests of his religion, of which he was not only a distinguished but practical member. His services in removing from the Constitution of

N. Carolina, certain odious disabilities affecting Catholics,—the remains of a barbarous age,—won for him deservedly the gratitude of his fellow Catholics throughout the Union. As a contemporary (the *N. Y. American*) remarks, in a very feeling notice, he fell, like Emmett, in the harness, and as with him, too, his death extinguished a shining light of the American Bar, and was a cause of regret to all the wise and good of the community. We have no means of ascertaining his age, but presume it was upwards of 60.

Edward Kavanagh died on Sunday, the 21st ult., at his residence in New Castle, Me., after a protracted illness. The *Eastern Argus* says of him:

"He was highly popular in his own vicinity, having served his neighbors with the highest degree of credit in the State Council. He formerly represented the Lincoln district in Congress, and was appointed by Gen. Jackson, Minister to Portugal. Upon his return from that station, he was chosen State Senator, and being elected President of that body, became acting Governor upon the resignation of Gov. Fairfield. He was but 48 years of age, an estimable man, and by his death Maine has lost an able statesman,"—to which we will add,—and the nation an excellent citizen and the Church a faithful son. Though as well as Judge Gaston, for many years constantly in the turmoil and occupation of public life, he was, like him, most exemplary in the discharge of his religious and social duties. He was universally beloved and rpspected, and it was a common saying that "if ever there was an honest politician Edward Kavanagh was the man." He was of Irish parentage, born in this country, and Ireland or Irishmen had few warmer or more efficient friends.

Alexander Porter died on the 13th ult., at his residence in the parish of St. Mary's, La., after an illness of some months. He was a native of the North of Ireland, (the Co. Antrim we believe,) and was 58 years of age, having emigrated to Louisana 33 years ago. He had been a member of the Legislature, a Judge of the Supreme Court, served out one term in the U. States Senate, and was in 1842 elected for a full term of six years from March, 1843. He was a very intimate personal as well as ardent political friend of Mr. Clay.

He was the son of the Rev. William Porter, a Presbyterian clergyman,—one of the earliest victims of the convulsion of '98, having been hanged by the loyalists before his own door, under circumstances of peculiar barbarity.

Mr. Porter was one of the most universally popular men in this country, and reached a political elevation not often attained by a foreigner.—*Freeman's Journal.*

The Editor of the Catholic Telegraph, who was the first to suggest the erection of the Monument to Bishop Dubois, proposes an amendment to his original motion, which we second with all our heart.—The good Brute—the Scholar and the Saint—should not be forgotten. If either could give utterance to his feelings, he would most assuredly prefer that the Orphan should have a shelter, to the vain honour of sculptured stone. Where the mortal remains of either are deposited some modest token of the contents should exist, for we shall not be surprised if God marks the sanctity of His servants—especially of the humble Bishop of Vincennes—by extraordinary manifestations. The buildings erected by their efforts may also be adorned with a marble slab, commemorating the founder: but why place a vacant urn, or gorgeous cenotaph, with the inflated

inscriptions of modern taphography? Let the Orphan be clothed, in remembrance of their charity, and their approving spirits will obtain blessings for the benefactors.—Since it is not probable that enough will be collected to erect two Orphan Asylums, half the sum which may remain after the expenses of the inscriptions, might go to the Half-Orphan Asylum of New-York, of which Bishop Dubois was, we believe, the founder, and the other half might be placed in the hands of the Bishop of Vincennes, for a like charitable purpose. We feel, however, that we have no right to give any suggestions on the subject, and yet we could not but express how cordially we approve of the second thought of our Cincinnati *confrere.* —*Catholic Herald.*

Correction.—We had hoped that such papers as circulated the late story, that a Mr. Putman, a student of our General Theological Seminary, had become a convert to the Church of Rome, would, on learning the facts of the case, be candid enough to state them. But as we observe the original tale still going the rounds, (repeated last week by the Christian Observer, of this city,) it is necessary to expose its falsehood. Mr. Putnam was *not a member of the Seminary.* He is the son of a Presbyterian minister at the south, and had been in the seminary about *a month*, (not regularly enrolled as a student,) where not receiving the encouragement he expected, and acting, as he professed, under *a special divine impression upon his mind*, he concluded to become a Romanist. Our information is received directly and personally from an official source.—*Banner of the Cross.*

We do not wait to make an enquiry, but on the faith of our contemporary, whom we do not think capable of a positive untruth, we insert the correction of the statement which we copied a few weeks ago, from a secular paper. The fact of Mr. Putnam's having been for some time in the General Seminary is admitted; but the time stated is so short, that his transition to the Catholic faith cannot be fairly ascribed to the system of teaching which prevails in that Institution. Mr. Putnam appears to be from the Presbyterian camp, a class of proselytes to Episcopalianism, that, as the *Churchman* remarks, can seldom be regarded as secure, since they easily go forward to rally under the banner of Catholicity. There is another convert from Presbyterianism of much longer standing, in the Catholic Seminary of New York, where Mr. Putnam is now pursuing his studies for the priesthood, and who, we are informed, refers the occasion of his conversion to the controversy between the present Bishop of New York and John Breckenridge. We are glad to find that there are accessions from this quarter. For the future, it is not worth their while to undergo the process of transition. They should come to us right away, and pass by the *genus ambiguum*, among whom they are unwelcome and little trusted.—*Catholic Herald.*

Roman Catholic Conversions. —The recent conversion to the Roman catholic church of Mrs. Lambe, and her two daughters of Widemarsh, near Hereford, who are descended from an ancient and highly respectable county family of the name of Hereford, has produced a great deal of asperity and ill feeling between the Rev. John Venn, Victor of St. Peters, and Mr. Waterworth, the Roman Catholic priest. To convince those amiable ladies of their error on the one side, and to fortify them in their resolution of renouncing their Protestant Principles on the other side, a meeting was

held, by appointment, at their residence, when, after a five hours' discussion between Mr. Venn and Mr. Waterworth they separated, without (to use the latter gentleman's own words) settling one single point! This is a pretty good proof of the inutility of religious disputations. Mr. Venn has since challenged Mr. Waterworth to a public controversy, which has been declined; but Mr. Waterworth commenced a reply to the allegations and serious charges made by Mr. Venn, against the Romish Church, in his chapel, on Sunday last, which was more than usually filled with hearers. The Roman Catholic community at Hereford boast they are continually receiving proselytes from the Protestant Church in that city.—*English paper.*

The simple statement of facts is not boasting. To Catholics the conversion of those who had long wandered in the mazes of error, is an occasion of joy and thanksgiving: but as faith is a divine gift, there is no room for boasting: "Not to us, O Lord, not to us, but to Thy name give glory."—*C. Herald.*

Pontifical Generosity.—James Pantaleon, archdeacon of Liege, was sent into Germany by Innocent IV. on business, where he was seized on and imprisoned by three German nobles. After some years he was raised to the Papal throne, and his assailants sent a supplication for pardon, and absolution from censures, offering to satisfy for all wrongs committed, but begging to be excused from undertaking a journey to Rome to receive absolution. Urban IV. (for so he was styled) empowered the prior of the Friar Preachers to absolve them without any satisfaction, contenting himself with warning them to abstain for the time to come, from deeds of violence.

Conversions.—*France.*—On 24th November, a Protestant, of the family of one of the first bishops of Dol, that propagated the faith in Brittany, made his abjuration in the chapel of the Sisters of Wisdom of Guingamp, in the hands of the parish priest of the town, who had him under instruction during the preceding month.—*C. Herald.*

Angelus Domini.—The pious custom of repeating the Angelical salutation thrice at sunset, in honour of the Incarnation of our Lord, began in the south of France about the year 1318, and was encouraged by Indulgences granted by John XXII. which were extended to the citizens of Rome in 1327. It afterwards became usual to repeat the same prayers at sunrise and noon. How delightful is it to hail the orient from on high, and to contemplate Him in the fulness of time incarnate, and consummating the work of our salvation. The Virgin Mother is properly addressed, that she may obtain for us the fruits of the mystery, wherein she bore so great a part. Hail, full of Grace!

Limerick.—The anniversary of the "Immaculate Conception," was observed by the faithful with special devotions at the Franciscan Church, Henry-street, where a large number of clergymen attended. High Mass commenced at eleven o'clock, and after the Gospel of the day, the Rev. Mr. Bergen, O.S.F., ascended the pulpit, and delivered an eloquent and impressive discourse on the mystery of the day. After Mass there was a Benediction of the Most Holy Sacrament. The church was greatly crowded on the occasion.—*Limerick Reporter.*

Raphoe.—The Right Rev. Dr. M'Gettigan, Roman Catholic Bishop of Raphoe, has been pleased to promote the Rev. Mr. Stephens, from the curacy of Killybegs, Donegal, to be parish priest of the united parishes of All Saints, Taughboyne, Killea, and Raymoghey, vacated by

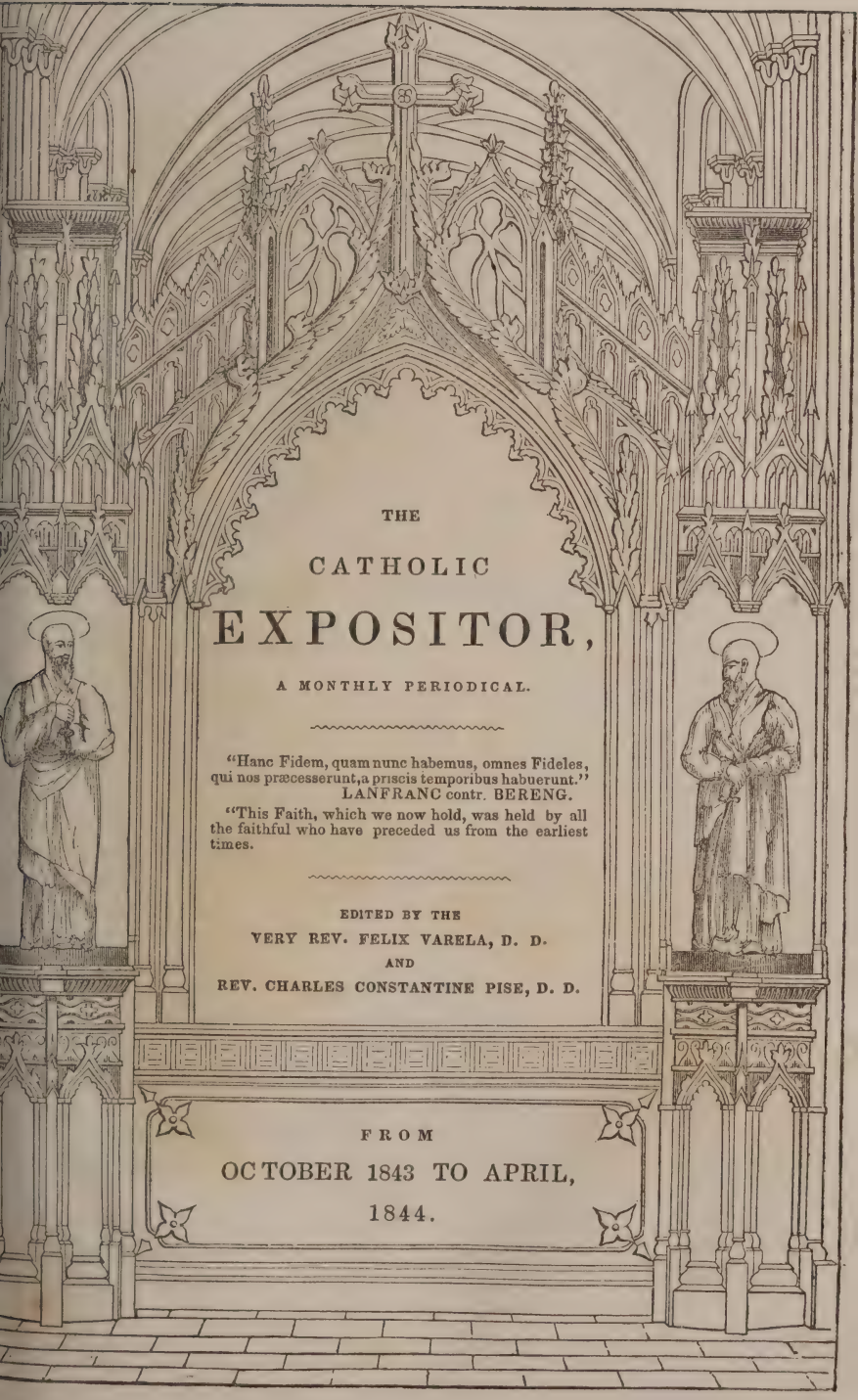
the sudden demise of the late Rev. Mr. M'Menamon; and we are gratified to learn that his appointment has given general satisfaction in the diocess. We learn, also, that it is the intention of the Reverend gentleman's numerous friends, both Protestant and Catholic, residing in Killybegs, the last scene of his missionary labours, to present him on the occasion of his departure, with an address and certain valuable articles of plate, as a mark of their esteem for his character, whilst amongst them, and of their desire and wishes for his future welfare and happiness; and we are sure the Rev. Mr. Stephens well merits any compliment his friends at Killybegs can confer upon him.

Ardagh Cathedral.—The Rt. Rev. Dr. Higgins.—The learned, amiable, and patriotic Bishop of Ardagh is now in Dublin, with his zealous assistant, the Rev. Mr. O'Ferrall, for the important purpose of collecting the willing contributions in aid of the magnificent cathedral, which is now in progress of erection in the ancient and patriotic town of Longford. There is little doubt but that his Lordship will receive all the assistance which this great work and his own merits demand.

Allhallows.—The New Catholic Missionary College, Allhallows, Drumcondra, near Dublin.—The sacred retreat of religion and learning continues to prosper beyond all calculation. The President, Very Rev John Hand, on the occasion of his recent visit of a few days to Liverpool, seeing off young missionaries for the Cape of Good Hope, received very substantial proofs; as also in Manchester and Leeds, in aid of the college. The funds are daily augmenting, and there are already five able and most indefatigable professors on the establishment. The Rev. President has just received from Rome a rescript, in which his Eminence, Cardinal Fransoni, Prefect of Propaganda, congratulates the community on the prosperous state of the college, and informs them, that his Holiness, as a mark of his peculiar approbation, notwithstanding that the college was already under the patronage of All Saints, assigns the Blessed Virgin Mary, under the title of the Immaculate Conception, as the special protectress, and St. Francis Xavier as the principal patron of the establishment. This document is given in "Battersby's Complete Catholic Directory, Almanack and Registry for 1844."—*Correspondent.*

Advent of Notre Dame.—M. Ravignan, preceded from his immense reputation, opened last Sunday the station of the advent. Never has such an assemblage been witnessed within the vast area of the ancient metropolitan church of Notre Dame; and the most perfect order reigned over the immense asembly under the presidence of his High Eminence the cardinal Prince of Croi, Archbishop of Rouen, surrounded by all his clergy, whose father and model he is. In the first rank of auditors figured the principal authorities of the city and the department. M. de Ravignan, with that power of conviction and that force of logic which are the distinctive characteristics of his superior talent, spoke of the *happiness of the Christian faith*, which alone possesses the marvellous secret of modelling unquiet desires, appeasing physical and moral pain, and sustaining us with energy against all the weaknesses of humanity. From his commencement the pious and brilliant orator captivated the attention and softened the hearts of his hearers. That the fruits of grace and salvation will crown the efforts of his zeal, was the sentment that he inspired generally.

MONT—SAINT—MICHEL.



THE

CATHOLIC

EXPOSITOR,

A MONTHLY PERIODICAL.

"Hanc Fidem, quam nunc habemus, omnes Fideles, qui nos præcesserunt, a priscis temporibus habuerunt."
LANFRANC contr. BERENG.

"This Faith, which we now hold, was held by all the faithful who have preceded us from the earliest times.

EDITED BY THE

VERY REV. FELIX VARELA, D. D.

AND

REV. CHARLES CONSTANTINE PISE, D. D.

FROM

OCTOBER 1843 TO APRIL,

1844.

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